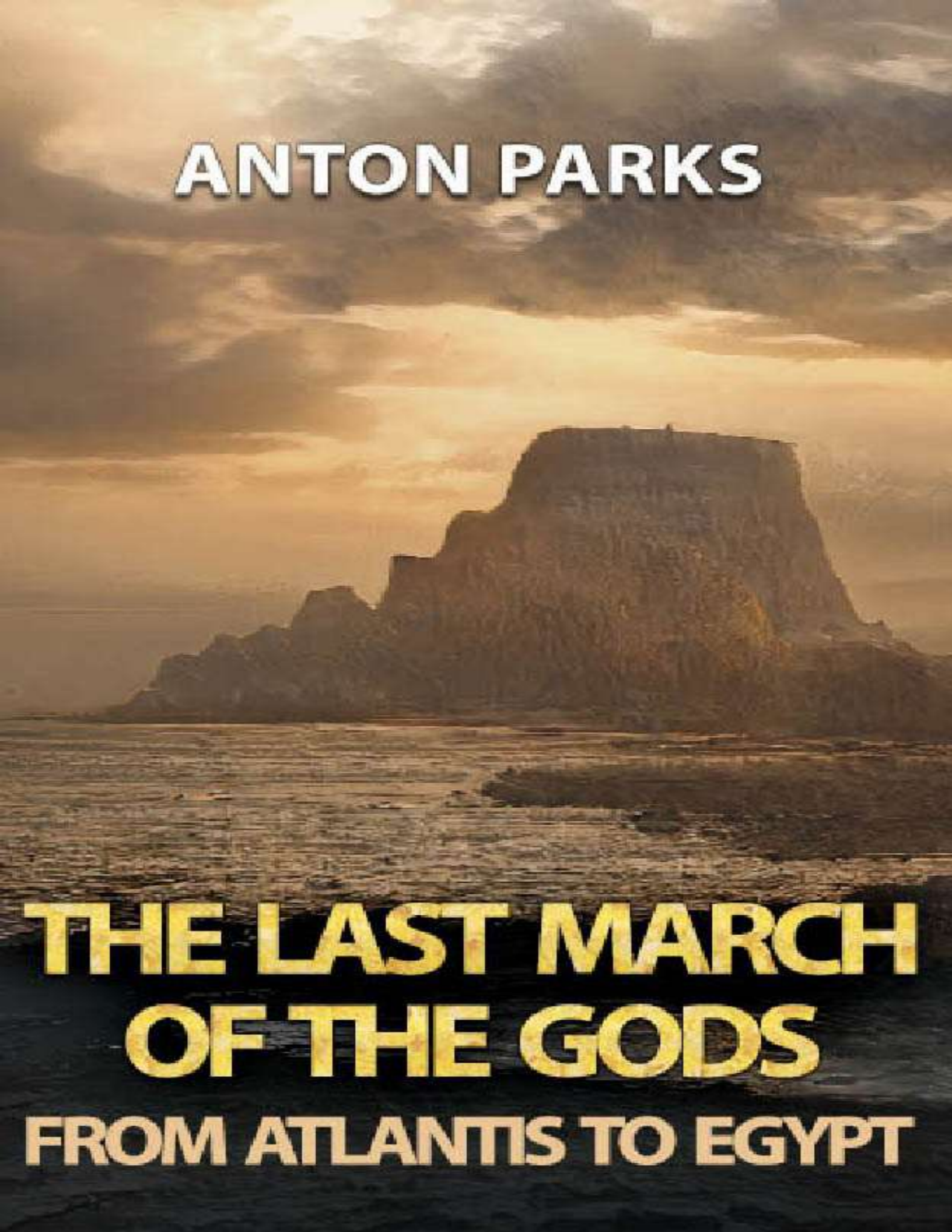
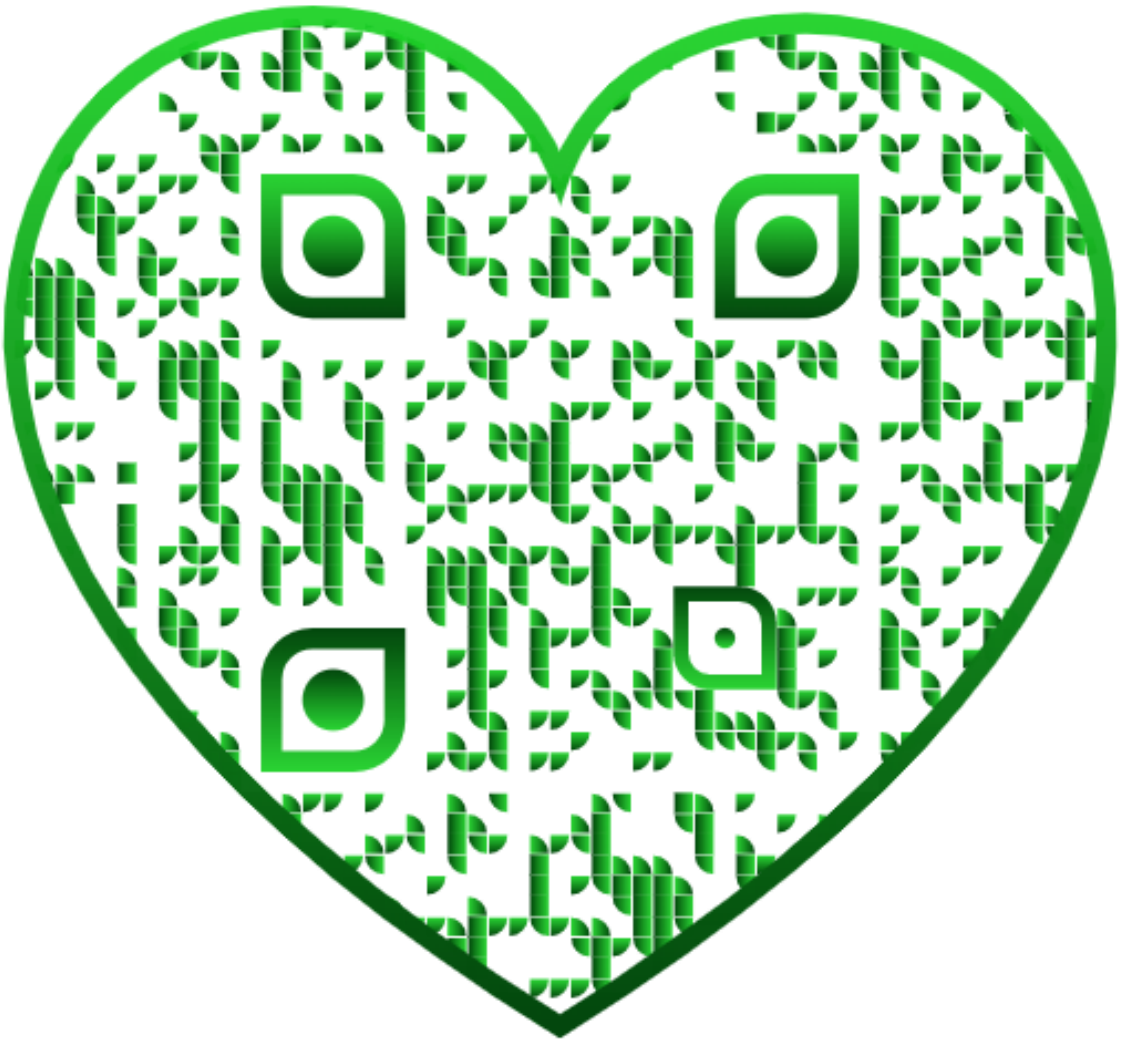

ANTON PARKS
THE LAST MARCH OF THE GODS
FROM ATLANTIS TO EGYPT



Anton Parks

THE LAST MARCH OF THE GODS
FROM ATLANTIS TO EGYPT

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Author's Note

Egypt significantly influenced Europe and the Western world through the Greco-Roman Empire. Our past naturally draws its sources from its culture and religion. Among the Eastern religions, the Egyptian was the most widespread among the peoples of the West, especially the Greeks. An obvious connivance has existed between Egypt and Greece since antiquity. From the Hellenistic period, a spiritual marriage took place between the two nations, of which Alexandria was the undeniable ideological center. In its large library (from 288 BC to 642 AD), were to be found the writings of Plutarch, Strabo and even ancient Plato. The majority of these texts, like *Isis and Osiris*, Geography XVII as well as the Timaeus and the Critias, draw their inspiration from Egyptian thought; therefore, one can imagine with what simplicity the Egyptian concepts were able to spread thanks to the Greek culture and to spread in the Western world via Alexandria.

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In recent years, when I have had the chance to leave for a few days my intense daily work, it has always been for studious stays. Canary Islands, Morocco, Egypt… I was not only in significant historical places – related to the emergence of prehistoric Egypt – but also in the footsteps of the great anthropologist Marcelle Weissen-Szumlanska ...

I started in 2007 and 2008, with Edfu and Abydos in Upper Egypt, that is to say by the end of the ancient track of the great nomads which crosses the north of the Sahara, and whose end is located in Morocco, facing the Canary Islands. Few people know that Abydos was the scene of a drama in prehistoric times and that this city was the Mecca or the Jerusalem of the Ancient East. Who among us knows that between the end of the 1800s and the first half of the last century, Abydos was the object of bitter archaeological and ideological battles? This site has definitely changed the idea that one could have of Egyptology, but also of our History. This philosophical and historical battle is still not over today.

Abydos is located in one of the poorest areas of Egypt. Nearly 170 km

north-west of Luxor, and nearly 500 km south of Cairo, tourism is almost inexistent. Abydos sits in the 8th *nome* of Upper Egypt, in the district of Ta-Ur "the Great Land", "the Primordial Land". Access to the site is only possible in an armed convoy; some taxis may however offer the trip outside the convoys, but the police patrols always end up spotting you and accompanying you to your destination.

This strange and uncrowded city is nevertheless the religious center of all Egypt and the city of Osiris par excellence. The legend transmitted in the Funeral Texts of the Pyramids maintains that Osiris was one day murdered there by his brother Seth and his accomplices. His body, left in a canal, was found inert by his sisters, Isis and Nephthys. It is in this place, therefore in Abydos, that Isis hid the body of Osiris. These events took place at a dark time in our history, in a distant time, just before the gods of Egypt left their mysterious islands, destroyed by a cataclysm, to join Abydos with the hope of recreating what had been forever lost.

In this book, we will study the texts linked to this story. These ancient documents attributed to Thoth support Plato's statements about Atlantis and more. They also support my unpublished thesis developed in my books *The Virgin's Testament* and the *Awakening of the Phoenix*, about the energy pillars or Djed, which probably work on the principle of Tesla coils. Thoth's books, presented here for the first time in this detailed form, will also allow us to retrace the guiding line of this fascinating investigation.

Egyptian legend still claims that Horus, posthumous son of Osiris, known as "the avenger of his father", dedicated to the murdered god a tomb, real or fictitious, somewhere in the desert of Abydos. We know that since ancient times, important pilgrimages took place in Abydos to honor Osiris' tomb of and devote a cult to him in connection with his entry into the hereafter and his resurrection. Osiris' powers emanated over the living world from his burial place buried underground or in the life-giving waters of the Nile.

The archaic tombs of Abydos were, for thousands of years, the object of public veneration. At the time of the first official excavations carried out by Auguste Mariette in the 1860s, these tombs were still buried under mountains of broken vases which, in the past, contained offerings to Osiris. Subsequently, during the excavation campaigns of archaeologist Émile Amélineau (1895-1899), a large number of these vases were destroyed by

order of the Egyptian authorities in order to facilitate the clearing of archaic tombs.

Osiris was recognized as a mythological figure by the first king of the first dynasty (archaic period), named Menes (c. 3185 to 3125 BC). This pharaoh reigned over the province of This where Abydos is located. This indicates that the adoration of Osiris at Abydos would be much earlier than the advent of Menes and that it would come from the depths of ages. Osiris was actually the mythical ancestor of the Menes, the first man to reign over Egypt after the gods and their divine followers. From the ancient Pyramid Texts (Pyram., 2108a), Osiris represents a soul of Nekhen with the head of a wolf, this contradicts the recent origin of an Osiris native of the Nile Delta[1].

Since the highest antiquity, Abydos was the scene of rites of which very little information reached us. Myriads of priests and priestesses stayed in the holy city of Osiris, worship him for eternity. Among these people was, at the time of the 19th Dynasty, a young priestess of Isis by the name of Bentreshyt (Harp of Joy) who lived in the time of King Sethy I, whose reign spanned between 1290 and 1279. av. J.-C.

The famous Egyptologist Dorothy Eady / Omm Sethy[2], born in 1904, experienced the archaeological effervescence of the 20th century. This unusual character claimed to have been this priestess Bentreshyt who endured a terrible fate. His new knowledge of Abydos sheds light on this obscure period of Egyptian history and therefore the birth of our civilization.

In 2008, during my second trip to Egypt and first visit to Abydos, I had a sort of “appointment” with the posthumous reminisce of Dorothy Eady / Omm Sethy[3]. Not far from the temple of Sethy I, near the refreshment stall, a souvenir stallholder sold a copy of the posthumous work of Omm Sethy. One of the seller's friends, seeing my interest in Egypt and the great lady of Abydos, discreetly took out of his pocket a sparkling blue scarab that supposedly came from the royal cemetery 2 km away. He made me understand that he had other illicit objects at obviously exorbitant prices. This little episode made me smile because the trafficking of real or fake objects is common in Egypt. I declined his offer and thanked him warmly. Without knowing it, the man had just given me the idea of writing this book.

That day, I had in hand the book of Omm Sethy published in 1981, just after her death in April of the same year. A few weeks after her death, the BBC released a report on her, entitled “Omm Sethy and her Egypt”, shot a

few weeks before her death (document broadcast on May 2, 1981 on British television).

Abydos itself remembers this extraordinary Egyptologist with a strong character. She will have rubbed shoulders with the greatest archaeologists and researchers of her time and worked a lot for them, and even wrote for them, without this being really recognized. Only a handful of them will confess half-word after her death.

Undoubtedly, readers will be touched by this woman with an extraordinary destiny. She claimed to have embodied a virgin priestess of Isis in another life, in Abydos, at the time of Pharaoh Sethy I. Until her death, she will claim to be in almost permanent contact from the beyond with her lover Sethy. Her incredible story and her very own life explain the reasons of such claims.

The French public has hardly ever heard of Omm Sethy, unlike the English-speaking world which, luckily, knows her story thanks to two excellent biographies, that of Hanny el Zeini & Catherine Dees, Omm Sety's Egypt (St Lynns Press, 2007) and Jonathan Cott's, In Search of Omm Sety, (Doubleday Press, 1987). The short biography at the end of the book humbly fills this gap[4]. I add some research and original comments, the content of which will allow us to understand what undoubtedly really happened.

The ins and outs of this human adventure go beyond the usual understanding and invite us to cross areas which fall under both mysticism and karmic laws. They enlighten us on the delicate themes of the afterlife and the connections that can link every human being to people we would have known in other lives. But still we should believe in life after death ... The experience of Dorothy Eady / Omm Sethy will bring us some fundamental keys to this delicate issue that our official science does not wish to examine or study.

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In order to ease the reading, I respected the historical and archaeological chronological order that surrounds the history of Abydos. This quest for the past begins with Thoth's texts on Atlantis, passing through the long march of the survivors to Abydos, to end with the excavations of the site and the parallel life of Egyptologist Dorothy Eady / Omm Sethy. This study concludes by the latest discovery in Abydos, its connection with the famous

Mayan calendar and the enigmatic Moses.

This new work is part of my essays, a series of books started in 2009. It will deal with many new topics and will also provide new answers to questions developed partially in previous studies. Some curious people ready to blindly believe in a single version or even the slanderers whose life has taught me to recognize the fleeting shadows and the designs, will say that I repeat myself. I have too much work to do to allow myself this futile dispersal.

Objective readers will understand that I am not repeating myself at all and that my intention is to provide additional elements in the name of scholarly research. Our origins have been sufficiently cut down by time and by a few inquisitive minds for them to be the subject of special attention. Humanity will not be able to wake up from its leaden sleep and rebuild itself without resting on solid foundations.

The *Girkù's Chronicles* series and my essays are two separate kind of works. History written with the heart and inspired by "the Soul of the World" differs from scientifically verifiable history. In the quantum world in which we evolve and which we gradually apprehend, these two forms of writing are not antagonistic. They are completentary. This is for example the case for my books *Ádam Genisiš* and *Eden* which deal with the same subject, but in totally different ways. However, I notice that these two approaches touch many readers from different backgrounds who do not always get along. Those who understand my approach know that I cannot present my *Chronicles* as the Truth itself. This truth, mine, demands uncompromising analysis and re-examination, in the light of archaeological sources and the writings recorded by the ancients. This is the discipline that I impose on myself. Some authors, and not the least, are content to spread their "unverifiable truth" and "their unknown oral traditions"; it will never be my case. May each of my readers be assured that I am not compromising on historical and scientific research. All possible means are implemented; this is my lifeline, this is my commitment.

- Anton Parks, 2013

Part 1 LOOKING ON THE HORIZON

There is a place on Earth that is unparalleled among the sites of antiquity; a city whose tradition and history go back to the primitive ages, where the thought of the first historical times experimented with civilization. Around 3000 BC, this area already had all the culture and enough knowledge of the arts and technologies to embellish the life of man in late prehistoric times; it is Abydos, the holy city of Osiris.

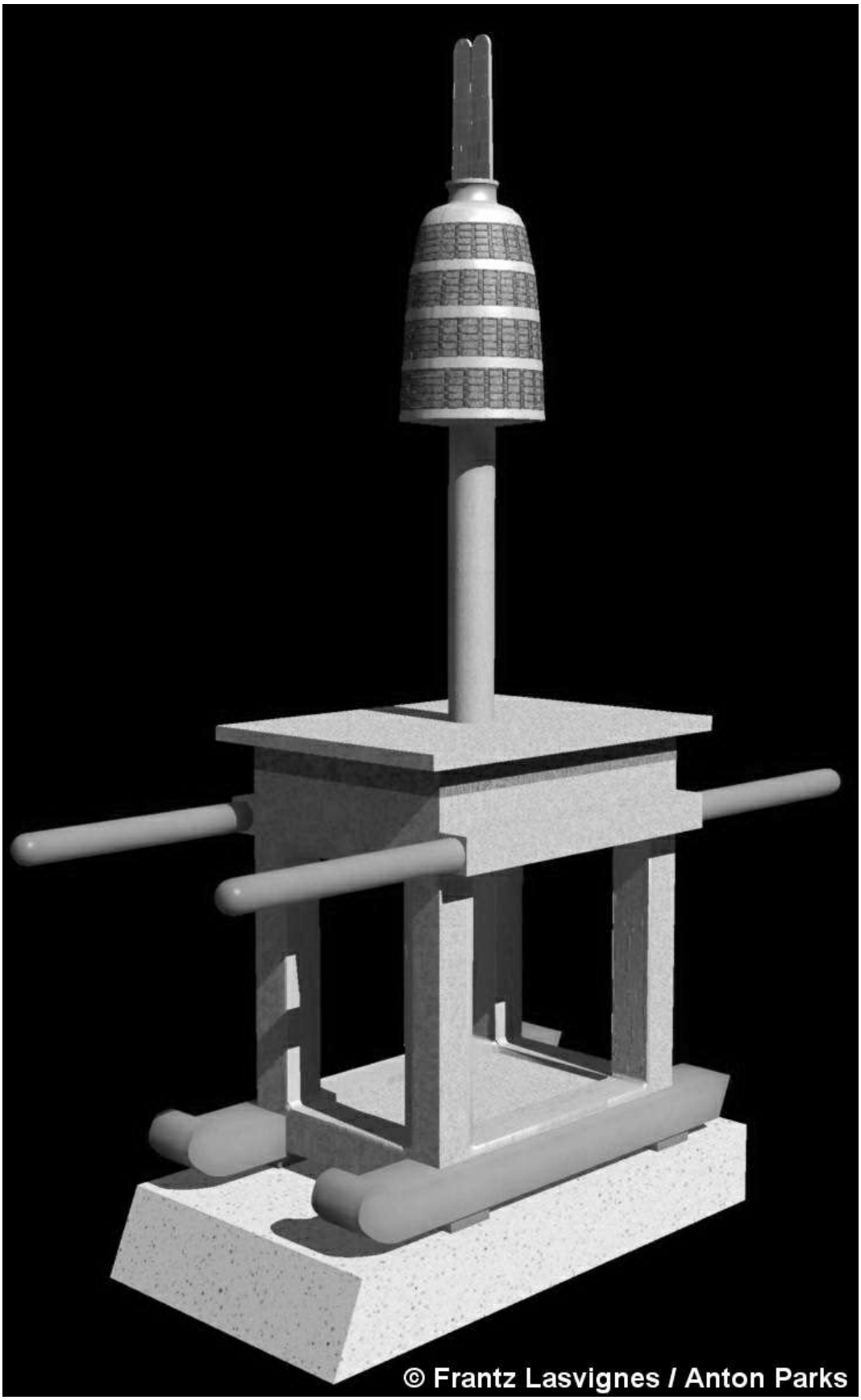
1. Reminder of the legend

From ancient times, the cult of the deceased and risen god was practiced in Abydos. Holy pilgrimages drained huge crowds of men and women who came to pay tributue or implore the help of the beneficent god Osiris. Each of them left a pot or a jar on the spot near his tomb. These vessels very often contained life-giving Nile water, and sometimes fragrant oils or food for the hereafter. All this took place at a fixed time of the year corresponding to the winter solstice, towards the end of October and the beginning of November, when the flood of the Nile receded and the silt settled. Identified as the holy city of Osiris since ancient times, this desert retreat also hosted the necropolis of the kings of the first dynasty of Egypt. Everyone wanted to be buried in Abydos, near the dead and resurrected god. According to tradition, to rest in peace near the holy tomb brought the repetition of the Miracle of the resurrection of the god. The route which connected the old main temple of the domain (temple of Sethy I) to the limits of the desert, towards the royal necropolis, is known today.

Abydos was in some ways the Jerusalem or Mecca during antiquity. For millennia, millions of pilgrims came to this sacred domain to praise Osiris, the benefactor god. At the foot of the altars of Osiris, all the Egyptians met in common worship to celebrate his presence in the visible and invisible worlds. The invaluable relic, the head of the god, was present in Abydos for several centuries, if not more. It inflamed spirits and bestowed a sacred radiance and power unmatched anywhere in the world.

The famous holy city of Abydos, where masses of pilgrims have visited for thousands of years, is called Abdju in ancient Egyptian. This name is undoubtedly taken from the ancient Sumerian term Abzu - the abyss where the groundwater of the world is located - (AB-ZU, litt. "The abyss of knowledge" or "the niche (or the cavity) knowledge "). Abdju became Abydos in Greek, a term derived from the ancient Greek Abussos (the abyss). The Egyptian name Abdju translates to "the hill of the reliquary", because, according to Egyptian tradition, Abydos hid the reliquary of Osiris, namely his head which was kept underground long after his death. According to the Leyden T32 papyrus, this underground place symbolized the deep Nun, the primordial ocean. It is indeed the Mesopotamian Aquatic Abyss, the Abzu of

the god Enki, "the god of earth and water", Sumerian double of Osiris, also god of the earth and life-giving waters[5].


© Frantz Lasvignes / Anton Parks

01. 3D reconstruction of the reliquary of Osiris by Frantz Lasvignes. The box must have contained the head of Osiris. The Osirian reliquary was found in the central island of Osireion in Abydos in Pharaonic times. This specific topic is developed in this essay.

Formerly, the ancient Egyptians named Osiris, and probably his clan: Khentamentiu ("the first of the Westerners" or "at the head of the Westerners"). This name was given to them in prehistoric times in order to designate them as the first to come from the West. Indeed, Osiris presided over the West, that is to say, the geographic West. After his death and that of his dynasty, the leadership of the West was systematically associated with the dead. The connection between Osiris and Khentamentiu finds its confirmation in the first Egyptian documents, namely the Texts of the Pyramids [entry 422 (759)], where Osiris bears the same name. The archaeologist David O'Connor who worked for many years in Abydos, notes in his work devoted to the holy city that Osiris / Khentamentiu undoubtedly formed, from the beginning, two aspects of the same individual[6]. However, this fact is still not recognized by Egyptology. This shows that there is still a real problem of understanding about Osiris.

If one refers to the mythological accounts engraved on the walls of the temple of Edfu, this divine community with supernatural science probably came from the Atlantic islands of A'amenptah (*Atlantis*). This people – partially composed of scientists and scholars– was divided into two groups. The Osiris' clan came from the West, while the origins of the Her-Râ's clan (Horus the Elder) are lost in the great steppes of the East. All were expert fighters, scholars, and aware of arts and knowledge unknown to mankind.

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The legend tells us that at a remote time – presumably impossible to determine by science – as it was so remote, a divine family rulled over Egypt; their leader was Geb and Nut, their mother, identified with the earth god and the goddess-sky. Nut gave birth to four children: two sons and two daughters. According to the custom of many African ethnic groups, they were to unite with one another: Osiris to Isis, Seth to Nephthys. These unions were unhappy; this resulted in endless conflicts that caused countless massacres among gods and humans.

Osiris and Seth represented two different systems of kingship. Osiris embodied the civilizing god, but also the creator god under his name of Ptah. With a natural sweetness, but also with the naivety that certainly derived from it, and thanks to the art and science of which he was the guardian, Ptah-Osiris naturally opposed violence and harsh and warlike inventions. Seth was

the god of combat and lightning. It is also found in Egyptian literature under the names the enemy-Serpent or Apophis. The latter was the owner of all the murderous industries which turned against the gods and humanity. Two such contrasting natures led them to clash, even if they were sometimes complementary.

Osiris rulled as king on Earth, particularly in Africa and the Atlantic Islands, but also between the Near and Middle East. Thoth's writings, which we will discuss later, inform us that Ptah-Osiris settled long ago on islands with his followers and other gods. There, he had to face his enemy Seth-Apophis several times. When he was on dry land, Osiris brought men out of barbarism and offered them laws. It is said that before, humans were cannibals. Isis, Osiris' sister and wife, did all she could to help her husband; she possessed the knowledge of cereals that Osiris developed and introduced into his different kingdoms. Mankind then abandoned cannibalism and began to cultivate and consume barley and wheat. For her part, Isis taught women to spin and weave so that humanity could abandon their animal skins for beautiful linen clothes.

Eager to spread the knowledge of the gods to mankind, Osiris entrusted the government of Egypt to his wife Isis and traveled the world with his followers and scholars to spread the benefits of divine civilization. His humanitarian mission completed, Osiris and his troops returned to Egypt in full glory. The divine civilizer was greeted and adored for the benefits he brought to mankind and thanks to which peace was established. Peace indeed reigned for some time.

Seth couldn't bear to see Osiris protecting mortals and teaching them contentment and joy. He knew that fear of war and destruction naturally occupies the minds of men and that the need to survive poverty necessarily replaces the joy of living. The arts of peace were thus abandoned, at least subordinated to the arts of war. Life was subjected to destruction, and from all sides the noise of weapons and screams appeared.

Seth and his followers stormed the realms of Osiris and started a ruthless conflict. The songs of war resounded everywhere. Seth kept encroaching on African lands and he devised a plan to kill his enemy. On this fateful day, Isis was not with her husband. There are also two different versions of the drama.

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The more recent is the most widespread; it was written on different funeral papyri, such as that of the *Book of the Dead*. The first part of this myth is very symbolic. In this version, it is about a party organized by Seth. For the festivities, Seth would have made a richly decorated chest to the measurements of Osiris. On the evening of the feast, he brought the chest and promised to give it to whoever filled it completely. They all tried it one after the other, without success. Finally, Osiris stepped inside and lay down. The trunk suited him perfectly. It was then that Seth's followers rushed in and promptly closed the cover, nailed it securely, and soldered it with lead. The chest was then thrown into the Nile where Osiris drowned.

As soon as she learned of the tragedy, Isis cut her hair or took off her wig and went in search of her husband. The Nile had carried the chest to the sea, and the waves threw it back on the shores of Byblos. A tree completely surrounded the chest. After some adventures spent in Byblos, Isis recovered the chest and returned to Egypt. Thanks to her magic, Isis brought her husband back to life for a short time. She unites with him and magically conceived her descendant Horus, so that Osiris lives again in her son. She wish to clear the name of her husband. But, on a full moon night, Seth discovered the chest with Osiris inside it freshly balmy. He cut the corpse into 14 pieces which he scattered throughout the Egyptian countryside. Isis went in search of the pieces and buried each of them where they were found.

On each fragment found of the sacred body, Isis had a temple built. According to this version, the head of Osiris was found and buried in Abydos. Abydos boasted of having the divine head in share, so that to designate the name of the city, one sometimes used the hieroglyph of the reliquary containing the head of Osiris.

The Egyptian name Abdju is generally translated as "the hill of the reliquary", because it is said that it is in the underground and aquatic abyss, under a hill and its secret temple, that the reliquary of Osiris was hidden; that is to say Osiris’ head. In this hidden and mysterious domain were held secret initiations, as evidenced by the papyrus of Leyden T32. Today we know this temple under the name Osireion. This will be discussed in the next chapter and throughout this essay.

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The second interpretation of the murder of Osiris – to which we can give the most credit from a chronological point of view – is the oldest (5th dynasty of Egypt); this is the version of the Pyramid Texts inscribed on the walls of the pyramids of Saqqarah. According to this translation of the legend, Osiris would have been the subject of a conspiracy. On a terrible night, his sacred domain was reportedly attacked by a group of 71 people, 72 including Seth.

The Mysteries of Osiris celebrated in Abydos reproduced the famous battle scene. The clergy invented a practice whose purpose was to commemorate the murder of Osiris. In the absence of the use of writing which was accessible only to an elite, only the repetitive rite made it possible to remember such an event. Two troops then clashed in order to recreate the fratricidal combat of the gods and the murder of Osiris. One group took on the role of Osiris' followers and the other played Seth's followers. "*I fought for Unefer* (" the good being ": Osiris) *on the day of this great fight and I crushed all his enemies on the sandbanks of Nedjit*[7]", exclaims one of the participants after the reconstitution of the fight. A fight which must have been fatal for the followers of Osiris, but returned to Abydos in victory against the forces of evil in order to magically ward off the dire past. *Nedjit* is the name of an Abydos channel incorrectly interpreted as "riverside". It can be translated as "*where the divine father was attached*". It is therefore a place named after the death of Osiris.

During antiquity, evoking the assassination of Osiris was taboo. In Egypt, the death of Osiris was not to be disclosed; it was the sacrosanct "Great Mystery". All the elements that constitute the drama are however available. They are hidden, scattered in the funeral texts of the Pyramids and Sarcophagi, as was the body of Osiris. What follows prompts us to play the detectives in order to collect the scattered pieces to put them back in the right order. The Pyramid Texts claim that Osiris was tied to a tree and then sacrificed by Seth with a blade. Osiris' body was abandoned on the shore of Nedjit. Isis and her sister Nephthys started looking for him and found him in Abydos; they then lamented over the body. From this event flow the great lamentations which surround the funeral of Osiris. The body was temporarily placed in an animal skin in order to transport it. After the purification and embalming rituals, the body was buried in Abydos, but no one knows the exact location. Probably in the desert, somewhere in the archaic cemetery, the oldest in Egypt, the one that contains the graves of the first historic pharaohs.

The version of Osiris' dismemberment could be set just after these events. As we saw above, Seth would have taken advantage of the inattention of Isis and her clan to desecrate his opponent a second time in his grave. Seth would thus have cut the mummy of Osiris into 14 fragments. According to tradition, Isis dedicated a temple to each of them. The head of Osiris was buried in Abydos, a leg in Philae, the spine in Busiris, etc.

In an historical perspective, the dismemberment of the body of Osiris announces a new society and a new cult, but also a major difficulty for all those who wish to become new Osiris. The initiatory journey imposes a quest throughout Egypt in order to discover the places of worship where a part of the body of the god is located. This spiritual search ended in Abydos, at the very place where Osiris was assassinated and buried according to the writings. Therefore, the presence of his head in an underground place, still in Abydos, was a secret initiatory cult.

For the common man who had reached the sacred domain, the proximity or the mere sight of the tomb of Osiris brought joy and hope. Osiris completed his role in the myth of royalty and descended into the lower world to become the god of the dead. But his resurrection in the form of his posthumous son, Horus, gave hope to humanity. They all wanted to be buried with Osiris, even the kings of Egypt. For thousands of years, the archaic royal tombs of Abydos have been the subject of public veneration. They gradually disappeared under veritable mountains of broken vases which once contained the offerings in honor of Osiris and his royal successors.

Every pilgrim, every future deceased had to undertake this journey to Abydos in the hope that his stele would be erected near the tomb of the god, even if his actual funeral took place elsewhere. Abydos was a place of triumph and dazzling joy for the Risen One. Arrived in this place, he acquired the certainty of a happy eternity[8].

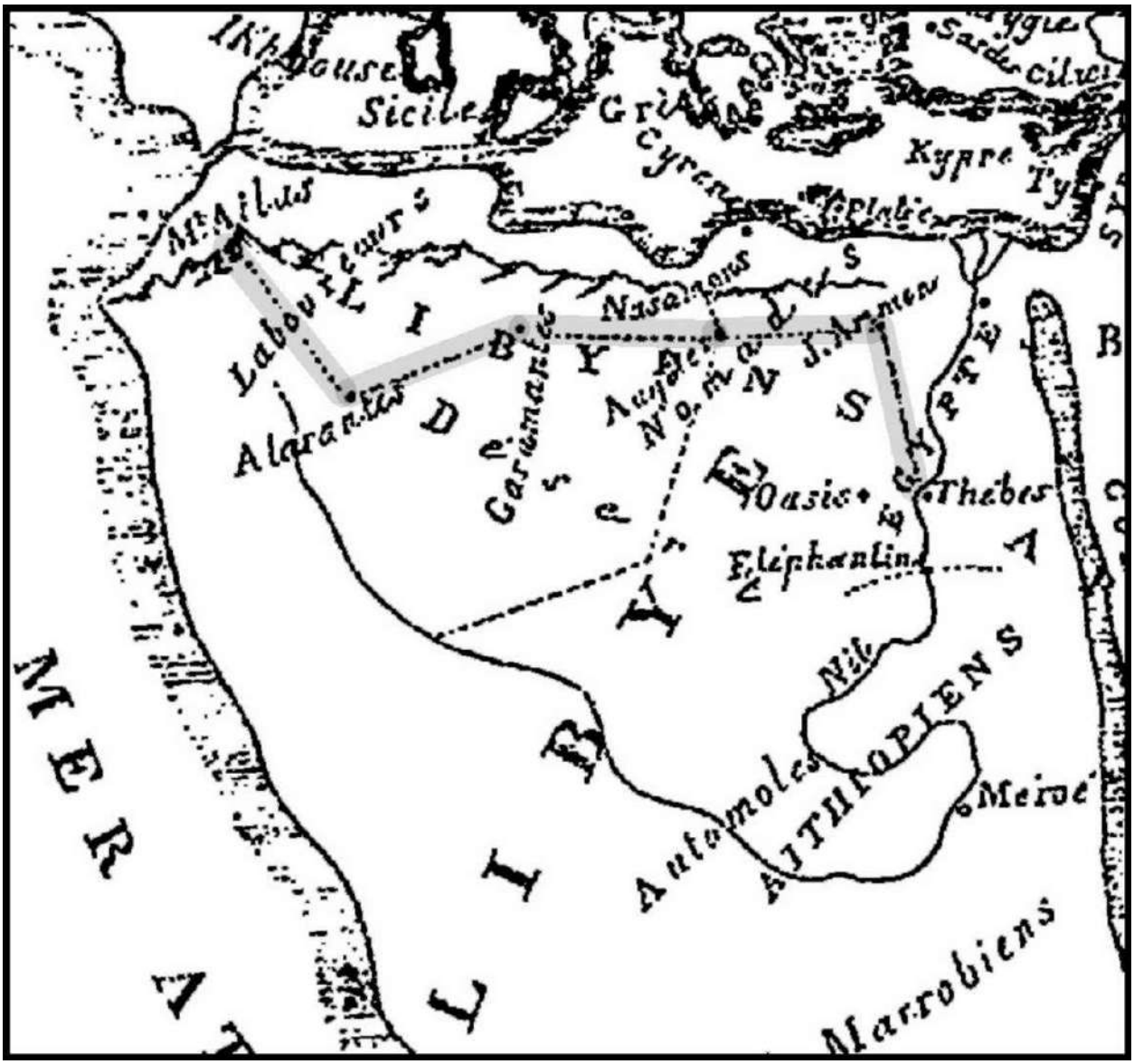
2. The ancient itinerary of the survivors of Egyptian’s Atlantis

According to the texts of the Pyramids and the Egyptian *Book of the Dead*, the death of Osiris coincides with another very important event: the abandonment of the "First Land" of the gods, following the defeat of Osiris against Seth, as well as the long flight of the survivors called "great divine chiefs of the western horizon on the paths of the dead, after the tragic night of those who are no longer". At the same time, an event occurred in the sky: the appearance of a celestial object devastating everything in its path. The old country, "the First Country", had collapsed, just like the mythical Atlantis of the Greek philosophers. The exodus from the shores of the Atlantic to the Nile took place in small groups made up of large families, technicians, scholars, artists, priests and priestesses. All left the A'amenptah to reach the homeland of Osiris and the place of his assassination: Abydos. From the original term A'amenptah ("the great and stable place of the maker") will derive the Egyptian *Amenti* or *Amenta*, the other world of the gods, therefore the hereafter. It formed as a confusion between the A'amenptah (*Atlantis*) where ancient gods died during the time of the great flood (around 10,000 BC) and the kingdom of the ‘beyond’, the Amenti. One thing is certain, it is indeed from the term A'amenptah that the word *Amenti* comes from.

The survivors of the massacre were surrounded by their warriors, the followers of Osiris and Horus the Elder. They set off, walking, or on boats, because the sea water had engulfed in the ancient ravines that cross Morocco, Algeria, Tunisia, Libya as far as Egypt. The itinerary they took to Egypt cuts all of North Africa in two, just above the Tropic of Cancer. This circuit has been known since prehistoric times. The Greek historian and geographer Herodotus knew it as the third route designed and traveled by the ancient Egyptians.

In the 5th century BC. AD, Herodotus stayed in Egypt, among "*the Egyptians with black skin and frizzy hair*" (cf. Histories, Book II, 104). Herodotus discussed several times the ancient trade routes, located near the Mediterranean, and their possible routes. One of them, the land route that starts from the Atlas Mountains of Morocco (Pillars of Hercules), ends in the

surroundings of Thebes in Egypt. This ancient route in North Africa, known to the ancients, roughly resumes a very important communication route from prehistoric times. This is the trail of the great nomadic camel drivers - "*the way of the dead*" - that the followers of Osiris and Horus the elder would have taken after the destruction of their mythical islands. It passes through Morocco's wadi Draa (practically opposite the Canary Islands), crossing the north of the Algerian Hoggar, to cross the Libyan desert. It then goes through the Egyptian white desert and its oases of Farafra, Dakhla and Kharga, to end in Abydos.



02. Detail of an old map of North Africa reproducing information from Herodotus on the mythical route which links the Atlas Mountains-Canary Islands to Thebes-Abydos. The course has been highlighted in gray for more visibility.

Also called "*royal road*" by the Berbers and nomads, this prehistoric track is illustrated with rock art of the same type from one end of the route and the old wadis to the other. These drawings are dated to the beginning of the Holocene (around 10,000 BC). In the engravings of the wadis (eg: Issanghaten, Tekniewen, Isser, Alamas, Ti'n-Einessnis, Erahar, Takabart, I'n-Habeter ...) regularly appear men with the heads of dogs or wolves[9] recalling the Osiris' followers, such as the figure carved in Egyptian temples. These followers have the characteristics of Khentamentiu ("the first of the Westerners" or "at the head of the Westerners"), god of Abydos and of the clan of the canines, identified with Osiris. The weapons of these masked warriors and hunters are reminiscent of those of predynastic Egyptian, which can be found, for example, on the Hunting palette found in Abydos.

03. a) Detail of an engraving of the wadi Alamas of the Libyan Messak, which is located along the nomad trail. On the right b) Khentamentiu-Osiris, "*the first of the Westerners*", chief of the wolf clan and of the site of Abydos. Note that the two characters wear the same type of Egyptian loincloth. Officially, these two cultures have nothing in common!

Anthropologist Marcelle Weissen-Szumlanska

In the late 1950s, polish anthropologist Marcelle Weissen-Szumlanska made the same trip as me, in order to verify the value of ancient texts, as well as the words of Herodotus. Beforehand, she obtained the adoption of her project at the Congress for the "Advancement of Sciences" in Constantine. This project was to identify one of the ancient roads of Herodotus: Abydos-Columns of Hercules! After a long stay in the Canary Islands, Mrs. Weissen-Szumlanska undertook a painful exploration of six weeks, alone and poorly equipped, going on foot, in jeep, on horseback, on camel, officially helped by Indigenous Affairs, thanks to the kindness of the Office of Morocco in Paris. She thus found the unexplored section of nearly 4,000 km long, but pointed out by Herodotus as the culmination of the royal road invented and crisscrossed by the ancient Egyptians across the north of the continent: "*from Abydos to the other end of Libya, where the sun goes down* "[10]. It is this old road that the survivors probably took to reach Egypt and Abydos after the cataclysm.

Marcelle Weissen-Szumlanska surveyed the Atlantic and African regions most explicitly mentioned in ancient texts. She focused especially on the parts where anthropological data, archaeological remains, architectural analogies and linguistic and ethnic persistence are the densest. Egyptian chronicles, Manetho's commentaries, Herodotus' accounts, right down to the first lines of the Odyssey, fix the position of the great lost country: "*at the other end of Libya, where the sun sets*". As Marcelle Weissen-Szumlanska points out, "*There can be no mistake about this, and we will not be made to mistake the North for the West, nor the Baltic or the North Sea for the Atlantic Ocean.*".

After her extraordinary journey through the desert to Abydos, Marcelle Weissen-Szumlanska published a incrediblel essay called "*Origines atlantiques des anciens Egyptiens*" (*Atlantic Origins of the Ancient Egyptians*)[11]. In this very documented study, drawn from only a few hundred copies, it demonstrates the Canarian origin of the survivors of the Osiris clan and the importance of Abydos... Ms. Weissen-Szumlanska discovered the identity of two Cromagnoid civilizations: that of the great Guanche people of the Canary Islands, and that of the pre-Pharaonic, the first disappearing while the second rises in the valley of the Nile. The scientific

and logical bases of this essay form the foundations of its undeniable objectivity. It appeared four years before the publication in England of the work of Egyptologist Eva A. E. Reymond, *The Mythological Origin of the Egyptian Temple*, which we will discuss thereafter.

Egyptologist Albert Slosman

In 1974, the French Egyptologist Albert Slosman was in Morocco. He met a Berber head of a family who directed him to a "descendant of the Great Seers" belonging to his ancestors. While talking to this man, Slosman learned that he was precisely where the survivors of the Great Flood landed nearly 12,000 years ago. The old Berber seemed to know many elements in connection with Egyptian mythology, except that he did not regard it as a myth, but as History. The old man then invited the Egyptologist to enter a small room for a meditation during which he went into a trance for three long hours. From this supernatural experience, Albert Slosman drew his *Origins Trilogy*, published by Robert Laffont from 1976 to 1980. The information that Slosman received led him, among other places, to Dendérah where he worked on the origin of this temple and on its calendar, which indicates, according to his findings, the date of July 27, 9792 BC. This date corresponds to that of the Great Flood which caused the islands of the gods of Egypt to collapse. It is precisely the date indicated in the Timaeus of Plato when the Egyptian priest said to Solon: "*It is therefore of your fellow citizens of 9,000 years ago that I am going to make you know the institutions…".* Albert Slosman also found traces of the long march of the Atlantic survivors to Egypt in chapter 17 of the Book of the Dead. His modern translation of this text can be found in his work entitled *"Le Livre de l'Au-delà de la Vie" (*The Book of the Beyond Life)[12].

Albert Slosman had made it his mission to produce 18 books, but life will decide otherwise. He only wrote 9, leaving behind a large unfinished cathedral. At the end of October 1981, invited to the program *Temps X* of the Bogdanov brothers, just before the television broadcast, he slipped in the corridors of the Maison de la Radio and broke his neck of the femur. He nevertheless courageously participates in the show with an extraordinary self-mastery. Then rushed to hospital, he died there shortly after. His worn-out body did not accept this final accident, admittedly banal, but too heavy for an exhausted system. According to his editor Robert Laffont, Slosman was convinced that even if Champollion had found the key to deciphering hieroglyphics, he had died too soon to complete his work. Interpretation errors have occurred, retransmitted and formalized without there being any question of rectifying them today. All of Albert Slosman's work was based on a personal interpretation of Egyptian writing. He believed that modern

computer science would provide a definite solution to many of the facts of this problem, and he was working to establish a program which was to provide concrete justification for his theories[13]. A final work was however published in 1983, from his notes: *"L'astronomie selon les Egyptiens"* (*Astronomy according to the Egyptians*).

The information that the anthropologist Marcelle Weissen-Szumlanska discovered and that Albert Slosman, in turn, understood in a completely different way, confirmed that the survivors of the Atlantic islands of the Canaries touched the coast of Morocco after the disaster. Then they embarked on a long, muddy walk to Egypt, through the great expanses and canyons of the once verdant Sahara.

04. It is in this kind of canyon, but much more humid, that the survivors of the Atlantic islands plunged into the North of Africa to reach the East and Egypt. I took this photograph in Egypt, near the Shekmet temple, Speos Artemidos. It is an old track of the followers of Horus, 400 km long, which ends in the Red Sea. This wadi was dug thousands of years ago by an ancient tributary of the Nile. All of North Africa, from Morocco to Egypt, is carved out by such canyons or ravines, signs of intense river activity in prehistoric times, no doubt caused by overflowing water.

Egyptian funerary texts (Texts of the Pyramids and Sarcophagi and chapter 17 of the *Book of the Dead*) assert that the Egyptian gods came from a place called *A'amenptah* "the great and stable place of the maker Ptah-Osiris" or *Amentet* "the Land of Truth and Word". This area is symbolized by the goddess of Truth, Maat, whose head carries a feather. During the day following the assassination of Osiris, there was a sort of eclipse, the funeral texts tell us, the moon or a celestial object passed in front of the sun, and great flames filled the darkness ... Are there any other documents in Egypt which evoke the original islands of the gods and a cataclysm? Yes indeed ! These are the sacred texts of Thoth engraved on the walls of the temple of Edfu[14].

Part 2 THE BOOK OF THOT OR THE REAL STORY FROM ATLANTIS

"A phenomenon linked to the mystery of the origins of ancient Egypt is the extraordinary popularity, since the 1960s, of "*fantastic archeology*". Writers have found a passionate audience of various theories attributing Egyptian civilization to extraterrestrials or to refugees from Atlantis. Even if such theories are scientifically flawed - being based on the distortion or extreme selectivity of testimony - they still have their attractions.[15]"

- ***Bill Manley and his team***

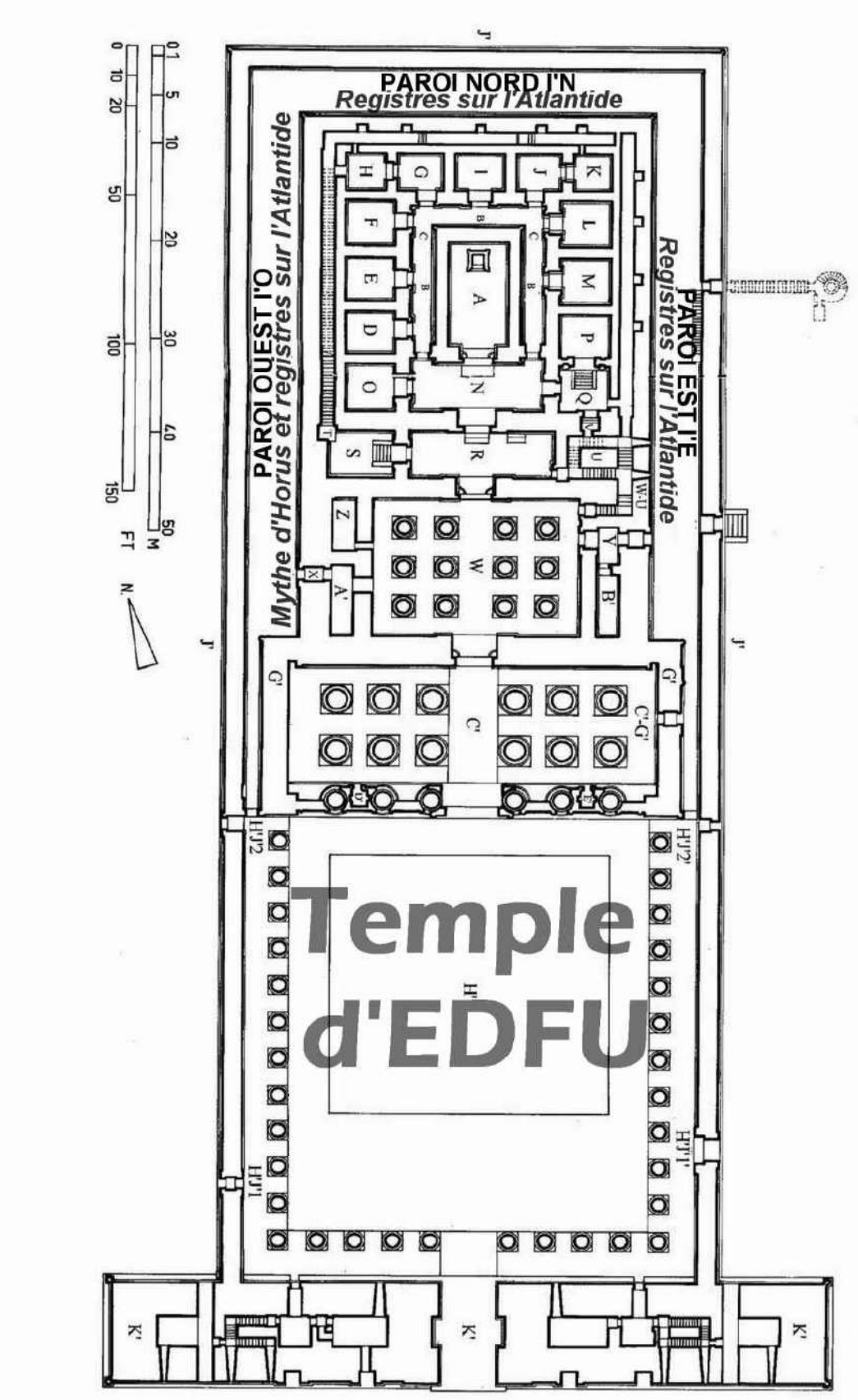
When we talk about Atlantis, the most attentive of us remember that Greek legend attributes this version to a priest from ancient Egypt. Many specialists and admirers of ancient Egypt evoke here and there the existence of an Egyptian Atlantis - as well as the "true history of Atlantis" - without naming the source of this information, nor even its content. No need to make the suspense last longer, this version can be found simply and exclusively on the walls of the temple of Edfu in Upper Egypt ...

Built during the reign of thirteen Ptolemaic pharaohs, the construction of the temple of Edfu took 180 years, from 237 to 57 BC. AD Built on the foundations of an ancient temple unknown to this day, its construction was initiated by Ptolemy III. The founding ceremony was celebrated on August 23, 237 BC. The first phase of the work (construction of the *noas*[16]) will be completed 25 years later.

At the end of the reign of Ptolemy VII-Evergète II (circa 145-116 BC), the engravers finished carving the hieroglyphics of the interior walls of the temple wall. To cover part of it, they chose to transfer the content of manuscripts in hieratic, preserved at the time on papyrus, and of which we have not found any copy to date. These manuscripts, kept by the priests, were part of the collection of sacred texts belonging to the temple library. The engravers copied the hieroglyphic transcription of the introduction of the text on the east pillar, in four vertical columns, and inscribed the continuation on four other columns on the west pillar, but stopped suddenly at the end of a gloss for lack of square.

At the beginning of the next reign (circa 116 BC), under Ptolemy VIII-Soter II, the work of the engravers was carried over to the two lateral faces of the large vestibule. One of the Egyptian scholars of the time took up certain parts of the sacred text by making several comments. A few years later, Soter II had to flee from Egypt and his brother Ptolemy IX-Alexander, son of

Cleopatra III, reigned in his place. The surrounding wall of the temple of Edfu was completed. Between the center and the northwest corner, the engravers had a large free space, which enabled them to carry the same text, in a more careful and extended form (version C). The end of the original papyrus having probably been lost, a second manuscript dealing with the same subject was added to fill in the empty space, but also incomplete for lack of space. When, under the same reign of the son of Cleopatra III, the decoration of the interior wall of the wall was undertaken, the copyists wrote the band for the frieze. They included a second summary of the same sacred text[17].


PAROI NORD I'N
Registres sur l'Atlantide
PAROI OUEST I'O
Mythe d'Horus et registres sur l'Atlantide
PAROI EST I'E
Registres sur l'Atlantide
Temple
d'EDFU
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N.

Presentation of the registers of Thoth, according to the Sages of Uâret

Plato drew his story of Atlantis from the account of his pupil Critias, who discovered it in an unpublished manuscript of his ancestor Solon, the great lawyer and founder of the Athenian constitution. Critias reported that the legend was brought back to Greece after Solon's visit to northern Egypt, and particularly to Sais in the Nile Delta. This happened between 593 and 583 BC.

Plato said that the tale translated from the Egyptian by Solon had its origin in the primitive language of the Atlanteans. Crantor, Plato's first commentator, reported that the story of Atlantis, Egyptian version, was presented to his Greek contemporaries by Egyptian priests. They claimed that the legend was inscribed on the walls of several temples, such as that of Edfu, built later[18]. If this information is correct, it does appear that only the temple version of Edfu survived throughout Egypt! The latter is more than 450 years recent compared to the texts of Plato. However, this variant of Edfu is both so different and so archaic in style that it clearly seems older than the Hellenized Egyptian translation fictionalized by Plato.

05. The temple of Horus in Edfu at the beginning of the last century. On these walls we find the texts of Thoth entitled The Book of the Beginning of the Primordial Age of the Gods and The Book of the Description of the Sacred Mounds at the Beginning of the Primordial Age. These two registers seem to bring back the original version of Atlantis extracted from ancient papyri which disappeared.

The story engraved in Edfu is attributed to the god Thoth in person (cf. E.VI, 181,10) and reproduced on the walls of the temple from old papyri which were lost. These are undoubtedly the mythical tablets or registers of Thoth. When we evoke the texts of Thoth, we generally think of the Emerald Tablets or other writings, of which we do not know the origin, nor even the authenticity. On the other hand, one cannot doubt the seriousness of these engravings that everyone can observe on the walls of this temple.

This prestigious composition, distributed in several more or less complete copies on the walls of the temple of Horus, is commonly entitled *La Cosmogonie (The Cosmogony)* or *la Genèse d'Edfu* (*Edfu Genesis*) or quite simply *The Texts of the Builders*. Several registers (section E.VI) make up this cosmogony of Egypt essentially engraved on the internal faces of the two surrounding walls (east, north and west walls) and on the framing of the doors of the I'J1 passage. A remarkable study on this subject was published in 1969 by the Egyptologist Eva Anne Elyzabeth Reymond. Her work is entitled: *The Mythological Origin of the Egyptian Temple*[19].

◆◆◆

In its innumerable texts, the temple of Edfu contains quantities of allusions to its distant origins hitherto unknown. Unfortunately, the rough restoration of the west wall of the courtyard caused visible damage to the inscriptions and sculptures in section E.VI. Even more serious, awkward cement fillings forever disfigure the entire wall, particularly the myth that refers to Horus on the west wall (I'O). Without the publication of the myth of Horus by Edouard Naville, and the copies he made, many passages of this unique document would be lost forever. Likewise, at the end of the 1800s, the Frenchman Émile Chassinat conveniently produced several photographs of these texts before the restoration, which also enabled him to complete the transcription of the hieroglyphs in his work dedicated to the temple of Edfu (see reference lower).

In the 1960s, Ms. Reymond studied these archives and translated them from the transcriptions of Émile Chassinat. It analyzes and compares ancient representations of the predynastic period with those of the very first known dynasties. Thus, his synthesis offers a striking unity and extremely precise and innovative views on the cosmogonic origin of the Egyptian gods.

The unique and remarkable thing about these documents lies in the

fact that they are completely unpublished. They are only found in Edfu. Thus, the precious inscriptions of this temple allow us more or less the reconstruction of manuscripts, perhaps forever lost, such as this Description of the Sacred Mounds at the Beginning of the Primordial Age. They were probably archived among the scrolls of the great Library of Alexandria, of which we know the disastrous disappearance.

These documents from Thoth describe the primitive world of the gods which preceded that of men in unfathomable times. The beginning of this epic begins with the reconstruction of a world destroyed for an unspecified reason. But this world sinks into a new chaos, analogous to that which had preceded the creation of the first gods. This aquatic universe is recreated once again from emerged areas, islands, specially intended to provide the surviving gods with a place to land for their work. This new creation is in turn swallowed up by a monstrous reptile and a third or fourth creation was necessary to restore the world to stability and a relatively secure organization. Each of these creations knew a sanctuary which marked the place of the new creation[20]. This temple has always been reproduced in every episode of the establishment of the world. The shrines that we still see scattered across Egyptian soil are imitations of previous temples. They were executed according to indications contained in the famous book of Imuthes discovered a little north of Memphis. In her study, Mrs. Reymond tries to demonstrate that the primitive island became the tomb of the chthonic deity of the first creation. The temple of Edfu is presented as the site of the original battles which cleared the first mythical island that appeared at the dawn of creation, long before the temple was built. This temple represents both the image of the primordial island and the temple of the origins[21].

I will try to see more clearly with the few unfortunately fragmentary elements deciphered to date. Ms. Reymond's full translation of Edfu's genesis does not appear in her study and has never been published. On page 11 of her work, she explains: "*Translations and commentaries of the main sources of our study are not included in this work because a proper philological study of these texts would require a considerable volume and a high price. Considering the importance of these texts, it was however considered useful, for the moment, to carry out a detailed summary of the principal documents of the cosmogony of Edfu* "[22].

There is currently no complete and accurate translation of section E.VI of the temple of Edfu. The University of Hamburg (Archäologisches Institut der Universität Hamburg) has been responsible for the translation project for many years on behalf of "*Das Edfu Projekt*". As I write these lines, the translation of the E.V and E.VI sections is still ongoing. This work extends over a period of 12 years (from 2004 to 2016).

In the absence of a full interpretation of these texts, we will try to recompose this story with the elements previously deciphered, added to those that I modestly deciphered and interpreted. In order of importance, the documents dealing with this subject and which served as a basis for me are as follows:

***"Livre du Commencement de l'Âge Primordial des Dieux"* (The Book of the Beginning of the Primordial Age of the Gods) and *"Livre de la Description des Monticules Sacrés au Commencement de l'Âge Primordial"* (The Book of Description of the Sacred Mounds at the Beginning of the Primordial Age):**

- Émile Chassinat, *Le Temple d'Edfou - tome sixième,* le Caire, Institut français d'archéologie orientale, 1931. (Transcription complète de la section E.VI en hiéroglyphes) + extracts from 4th volume (E.IV, 358,9 à 359,3).
- Eva. A. E. Reymond, *The Mythological Origin of the Egyptian Temple*, Manchester University Press, 1969. (Almost complete study of the *Livre du Commencement de l'Âge Primordial des Dieux* and the *Livre de la Description des Monticules Sacrés au Commencement de l'Âge Primordial*, but without the translation).
- Maurice Alliot, et André Barucq, *Les textes cosmogoniques d'Edfou d'après les manuscrits laissés par Maurice Alliot*, BIFAO 64, 1966. Partial translation of *Livre du Commencement de l'Âge Primordial des Dieux*. Translated parts of 181,10s à 185,2, 17 registers on 21.
- Sylvie Cauville, *Essai sur la théologie du temple d'Horus à Edfou, volumes 1 et 2,* Institut français d'archéologie orientale, 1987. (Study on all the texts).
- Nathalie Baum, *Le temple d'Edfou,* éditions du Rocher, 2007. (Study on the temple and its texts).
- Jon, D. Singer, *La filière égyptienne aux sources de l'Atlantide de Platon* (1980) in magazine Khadath n°62, 1986. (Study on Reymond's book).

- François Dumas, *E. A. E. Reymond. The Mythological Origin of the Egyptian Temple*, In Revue de l'histoire des religions, tome 198, n°2, 1981. (Small study on Reymond's book).

The Winged Disc Book:

- Émile Chassinat, *Le Temple d'Edfou - tome sixième*, le Caire, Institut français d'archéologie orientale, 1931. (Full section hyeroglyphic transcript E.VI).
- Henrich Brugsch, *Die Sage von der Geflügelten Sonnenscheibe nach altägyptischen Quellen*, Göttingen, in der Dieterichschen Bruchhandlung 1870.
- Wallis Budge, *Legends of the Gods, (The Egyptian Texts, edited with translations)*, Kegan Paul, Trench, Trübner & Company, Limited, London.

Thanks to these different documents, I was able to reconstruct the registers of Thoth inscribed on the walls I'O, I'N and I'E of the temple of Edfu. I used the original transcription by Émile Chassinat, dated 1931, in order to translate at the source and to verify the passages already interpreted by my predecessors. The major difficulty I have encountered is the spelling of certain hieroglyphs, the interpretation of which can lead to confusion. These texts have, in fact, different reading levels. Only "initiated" could decipher them properly.

There is no question here of a translation in the strict sense of the term; for this, the academic version of Maurice Alliot of *the Book of the Beginning of the Primordial Age of the Gods*, published by BIFAO in 1966, will be the reference. Rather, it is a modern translation, an adaptation where the essentials have been preserved, leaving aside the technical sentences that the conventional Egyptian translation still imposes today. This version accessible to all faithfully reproduces the deep nature and meaning of the text in all its details. Future work on this subject will undoubtedly confirm this. Despite the great effort made in this work, and the very nature of the words to be deciphered, the version that I am proposing today remains nonetheless provisional to me.

06. The god Thoth appears on the walls of the temple of Edfu among the sacred writings. The records of the Great Egyptian Genesis of Edfu are attributed to him.

We have seen above that the texts of the registers of section E.VI were not written in a precise order. They were engraved during the reigns of different kings, depending on the space available. This reason prevents me from following the chronological order imposed by the disorderly reading of the E.VI registers, such as they appear on the walls of the interior enclosure of the temple and on the facsimiles of M. Chassinat. I have also ruled out the chronological order proposed by Mrs Eva Reymond. For this restitution, I rather followed what was necessary for my understanding knowing that the succession of the events of this history undoubtedly takes place over thousands of years. As the Great Genesis of section E.VI is not very voluminous, I have sometimes allowed passages to follow without interruption. However, you will find regular explanatory comments here and there.

I translated these texts between 2011 and 2012. I am very happy to reveal them on to my readers today. These registers provide very important confirmations to several theses presented in my works of 2007, 2009 and 2010 about:

- ***Atlantis,***
- ***pillars of energy and electromagnetism (thesis also confirmed at the end of this essay),***
- ***the sound eye (Venus),***
- ***the reincarnation of Osiris in Horus,***
- ***the association between Horus the Elder and Râ,***
- ***and the conflictual relationship between Horus the Elder and Horus, son of Isis.***

These texts, of which I knew the existence but not the content, appear to me as a true and divine surprise. As well as the Sumerian CBS documents translated for my previous *Eden* essay. Thoth's records provide me with unexpected support.

List of the main characters and their epithets, as they appear in the registers of Thoth from the temple of Edfu (part E.VI):

- ***Horus the Elder or the Elder: Heter-Her, the former guarantor of the aquatic domain of Amenti (Atlantis). This is Râ.***
- ***Horus (the Young): the young armed god, offspring of the earthly creator and son of Isis and Osiris. He is the heir of the Amenti.***
- ***Mesentiu: They are part of the Followers of Horus. The Mesentiu are the protective blacksmiths of the son of Isis and Osiris. Their reputation is to wield iron and to manufacture weapons of all kinds.***
- ***Tanen (Ptah-Osiris): Nefer-Her, the First Primordial (god), the earthly creator, the lord of creation and the unique (Pen). Its name means "High Earth" in reference to the primordial hillock with which it is associated. Tanen being the king of the first abyss and of metals, his name probably derives from the Sumerian TÁN-EN, "the light or the brilliance of the lord". Like the Sumerian Enki, he incarnates in Egypt: "the one who shaped men", "the eldest of all Beginning" and "the Creator of the Earth".***
- ***Seshat: goddess of Wisdom, writing, astronomy and architecture.***
- ***Seth: the enemy-Serpent or the Serpent. He is the serpent Apophis, enemy of the gods of Egypt.***
- ***Shebitiu: company of 7 or 8 wise men, children of Tanen (Ptah-Osiris). They are linked to temple ceremonies and particularly to the powers used to raise the waters and protect the islands of Amenti (Atlantis).***
- ***Thoth: god of Wisdom and science, Thoth advises the gods. He is the inventor of hieroglyphic writing and of the Egyptian language.***

Note: Several late traditions, for which many Egyptologists nevertheless give credit, dissociate Ptah-Tanen from Osiris, making the first the father and the second the son. This association stems from an ideological desire to make Osiris the son of Heaven (Nut) and Earth (Geb-Tanen). I have explained several times that this amalgam undoubtedly comes from the tradition which associates the Sumerian god Enki with the terrestrial element. EN-KI, “Lord of the Earth” / TANEN, “High Earth”, was simply Osiris before he settled in Egypt. He was also given the name of Ptah, “the creator”. Still, this confusion does not exist in the mythological texts of Edfu where each title given to Tanen (Ptah-Osiris) is distinct and is never used simultaneously in the same context. Osiris' father is Atum-Râ and not Ptah-Tanen. Moreover, these two characters do not share anything in common.

Code used for translations:

[…] : break in the text, making reading impossible.

[text]: addition for better understanding.

(…): Translation or addition of one or more words for better understanding.

[?]: word or phrase whose meaning is uncertain.

…: Jump in the text.

1 The Book of Description from the Sacred Mounds to Beginning of the Primordial Age (Fragments preserved)

1. Register of islands and primordial domains of the gods

The beggining of the Atlantis' story starts on the east side of the perimeter wall, on the I'E wall. It begins on page 326, first line, of the edition of Emile Chassinat:

> "*Title: Design of the foundation of the ground made in the Temple of Wetjeset-Neter under the reign of Tanen (Ptah-Osiris), in the presence of Ra (Horus the Elder), according to what is said in the book referred to as The Description of the Sacred Mounds at the Beginning of the Primordial Age.*
>
> *This foundation is accomplished in the presence of the twenty-four gods who are: the entire Ogdoat, Seshat, the seven building gods, Thoth and the seven Sages.*
>
> *During the reign of Tanen, a temple was built on the foundations of an older one. The rear part mainly covered the original sanctuary and was realigned on a restored axis. A vast fence doubled by a second protected the holy place, new shelter of the Great God. The main shrine was named after Hutkeni. Its dimensions were 30 cubits from west to east, and 20 cubits from south to north. […] […] a large courtyard stood in front of the main shrine, and small temples ran along the two inner sides of the courtyard… There were two hallways facing the temple. The interior corridor, 50 by 45 cubits, had two side chapels, each of 30 cubits by 30. In front of the interior corridor was another corridor, smaller, 30 cubits by 15. This corridor had side rooms…]* [23]".
>
> **E.VI, 326.1 - 327.3**

> "*In the hinterland of Uâret, several domains were created: the Isle of Fury, the House of Shootings, Har-Ma'a, Nebuet, the House of Mysteries, the House of Combats, Tanen-Hotep and the Headquarters of the two Gods The company of the gods consisted of the divine Falcon (Horus the elder), Thoth, the creator of substances*[24]*, and the Divine Heart (Ptah-Osiris) All had traveled the hinterland of Uâret. they*

created the Bu square, their place of residence. The enemy-Serpent appeared just after their installation.".

E.VI, 176.9-11; E.VI, 328.17 - 329.2

At the beginning, this epic invites us to the inauguration of works in an undetermined place. However, the title of the register enlightens us since it is about mounds, therefore elevations. Knowing that here the divine country is called Uâret (the primordial waters), we can advance the idea that it is probably islands. The great gods of ancient Egypt then consecrate the foundations of a temple established on a precedent. We don't really know if it was destroyed or if it is a reconstruction on the foundations of the primitive sanctuary. The scene is set at the time of the ancestor Tanen, epithet of the primordial creator Ptah-Osiris. Then appears a summary description of the temple. This part (E.VI, 327) is damaged and incomplete.

The land of the gods is subdivided into several areas. At least one of them is like an island and two territories are related to war and combat. Barely installed, the gods confront a mysterious Serpent.

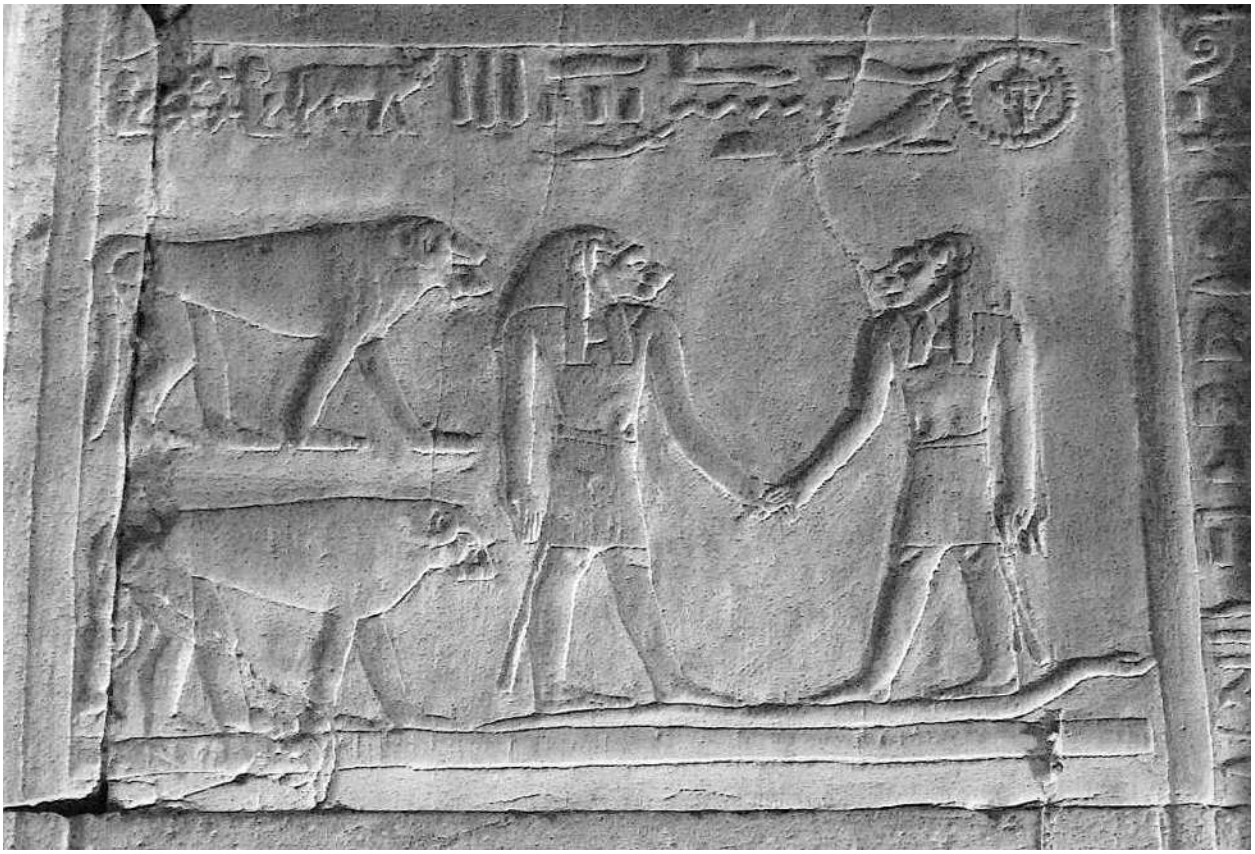
2. The Great Battle against Seth

"*When the Serpent-enemy appeared on the domain's landing stage, the place for the Bu-Titi shelling was prepared and protective guards were created and installed. The Ancestor had settled here once. Thoth and Seshat were at his side, they sanctified the members of the companions, protectors of the gods. The latter were the soldiers of Tanen, installed in the Bu-Titi, the place of shelling, the domain created by the ancestor Tanen, the creator of the Earth.*

Tanen's companions formed 60 deities divided into four groups. Each group had its own emblem and leader. The leader of the first group held the emblem of the Falcon, he was called the Lord of the Spear[25]*. He was accompanied by 40 falcons. The leader of the second group had the lion emblem. He was called the Lord of the Knife, and he was accompanied by 40 lions in his wake. The leader of the third group was a Serpent, called the-Great-of-Fright. He had 40 snakes as companions. The leader of the fourth group was like a Bull in the name of Great Howl. His group consisted of 40 bulls.*

All the companions were sanctified by Thoth and Seshat. All of them formed Bu-Titi's protective force. Each group held its positions at one side of the square. The Falcon group stood on the south side. The Lion group on the north side. To the east was the Serpent and the Taurus was positioned on the west side. When the enemy-Serpent arrived and landed on the Uâret landing plateau, the power of the weapon was exalted [26]".

E.VI, 329.2 - 330.9



07. The walls of the temple of Edfu present the group of the Lion on the back of a moving serpent.

This part is severely damaged:

"*[…] Two battles took place simultaneously. One on earth - in front of the divine refuge - and the second in the sky. The Falcon led the air combat against the Serpent. […] 4 protection groups, 4 air battalions supported the Great Falcon [Horus the elder]. […] After a fierce battle, the Serpent (Seth) was defeated and the victorious gods created a new domain in the place of the Serpent's defeat. […] Ra and his followers then purified the battlefield*[27]".

E.VI, 328,7-16

We will know more about this Serpent enemy, it is obviously about Seth, the sworn opponent of Ptah-Osiris, Isis, Horus and Râ. It is singular to note that in Egyptian mythology, the Serpent is the enemy of the gods and of humanity, while in Sumerian mythology, he embodies the benefactor of the gods and also the instructor of mankind. The various Jewish writers of the Bible, steeped in Egyptian and Mesopotamian cultures transmitted by their ancestors, did not hesitate to mix up the sources in order to put together their own version of human history from scratch. It is very sad to note that biblical plagiarism still serves as a benchmark among Westerners and around the world. Let's come back to this fabulous text.

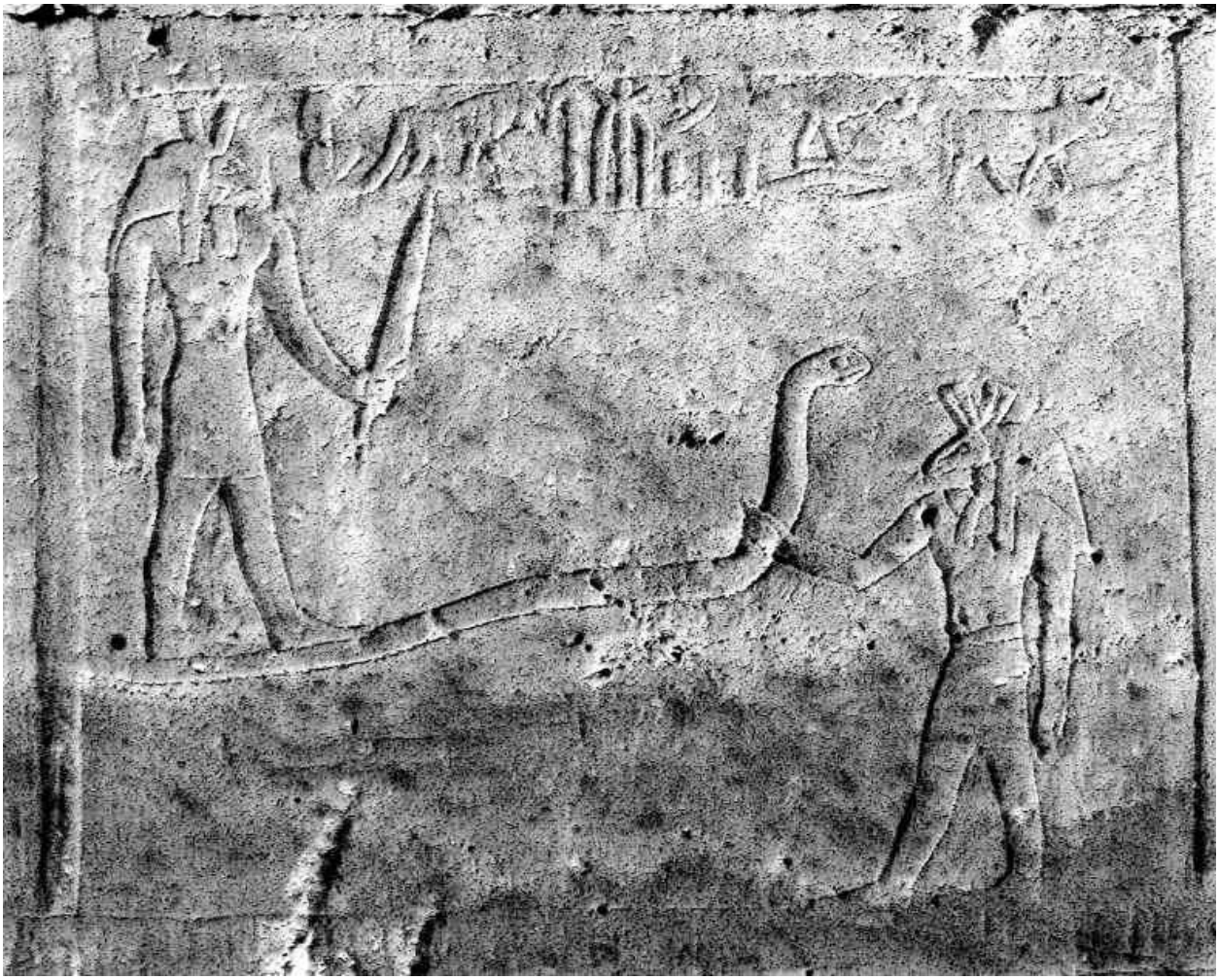
E.VI, 329 indicates to us the presence of a landing plate in the domain of the Egyptian gods.

This passage therefore suggests that this sector is a place where the gods and their flying vehicles can land. The engraving below, taken from the temple of Edfu, where we see Seth hovering over a flying snake, confirms the words of the E.VI registers, 328, 329 and 330.

The domain, protected by the Bu-Titi square, can launch projectiles and defend the divine territory against any external attack. Protective soldiers are specially created and installed as the enemy prepares to attack (sic). Are we to understand that they were manufactured, therefore cloned? The threatened place is that of the Ancestor Tanen, whose quality of creator we know; one of his epithets leaves no doubt in this regard: "*he who shaped men*". Divided into four groups, Tanen's soldiers defend the divine domain and protect the famous place from shelling (from missiles?). When the enemy disembarks, the weapons come into action (E.VI, 330) in a crash that one imagines deafening.

Despite its deteriorated condition, section E.VI, 328 tells us that land and air battles are raging all around the domain of the gods. Indeed, the various passages E. VI, 329.2-330.9; E. VI, 328.7-16 and E. VI, 169.8 - 170.5 deal with this battle engaged on earth and in heaven. Nathalie Baum does not mention them in the large work that she devotes to the temple and the texts of Edfu[28]. To date, with the exception of Egyptologist Eva Reymond, no one has translated and commented on these passages.

After a fierce fight, the Egyptian gods achieve victory. They then decide to create a new domain on the site of the enemy Serpent's defeat. Râ (Horus the Elder), helped by his soldiers, is responsible for purifying the areas affected by the tragedy. It is here that we find the first mention of Râ in the epic, apart from the indication of his presence in the introductory note. It is certainly after this victory against the Serpent-Seth that Horus the elder inherited the title of Ra (the sun).



08. Seth and his followers also use flying snakes to move through the air, according to Edfu's inscriptions.

3. Tributes and reconstruction

This part of Edfu's texts does not belong to the great surrounding wall. It concerns the outer walls of the central hall of the temple, the naos.

> "*They were the Great Gods, the ancients, the August Shebitiu, preeminent in Neret. They were the divine providers who provided for the great and the small. Endowed with power, their work was complete. Excellent souls to Neref and Remenpet, they were part of of the twenty gods who proclaimed the Earth to its foundations from the time of the Primordial Age of the gods until its eternal completion. The strong, the sanctified, who endowed all with power, even with their hands; times] earthly beings and heavens. Children of Tanen, the Creator's offspring were glorious spirits of the Primordial Age of the gods. They were the brethren of the [seven] Sages and the building gods; the offspring created by him who -is-south-of-its-enclosure. Two of them were the leaders of the group, Wa and A'â, the lords of Yu-Titi (the island of trampling). The two gods founded this place and were the first two to live in the company of Ra. When the pole was found floating on the water and it was divided in two, they joined their lord and planted the other end in the primordial waters. So the Falcon came and the pole increased [its power]. Thus the Djeba and Wetjeset-Hor places were created and their protection established*.".
>
> **E.IV, 358,9-15**

This excerpt mentions the presence of two deities among the gods. These two characters are part of a divine community called the Shebitiu, it generally includes seven or eight individuals. The Egyptian particle Shebj, with which this name seems to be formed, evokes "*something mixed or created*". These Shebitiu are said to be "*offspring of Tanen* (Ptah-Osiris)" and "*first to live in the company of Ra*". This information is crucial. It strangely coincides with the Akkadian epic of Erra. In this epic, the king of the gods of Sumer, the so-called Anu, offers to the warrior Erra, seven deities called the Sebittu (lit. "*The seven*"). If you are familiar with my research, you will probably keep in mind that the Akkadian Erra represents in my opinion the

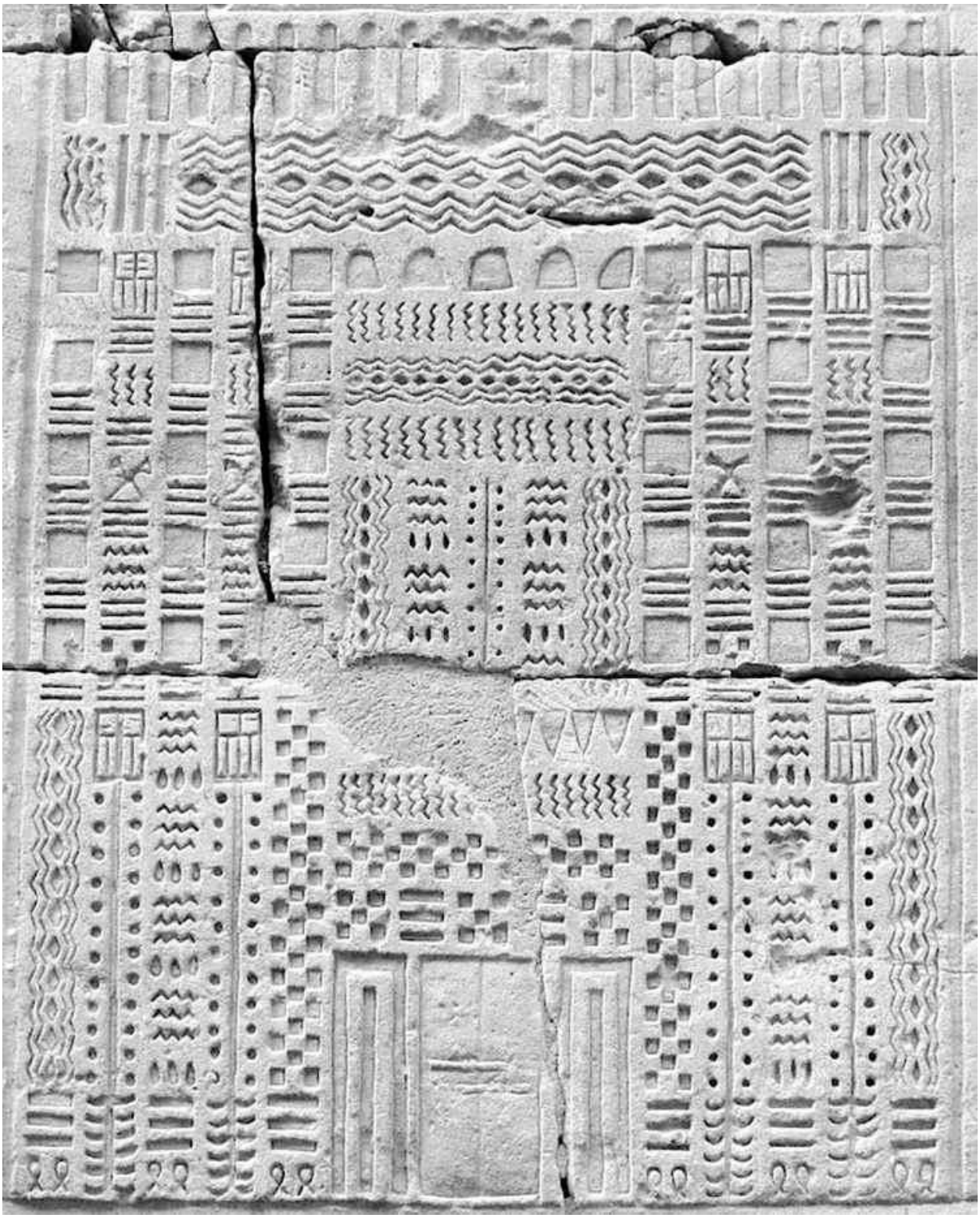
Egyptian god Her-Râ, namely Horus the elder (Râ). To find a divine community bearing a strangely similar name both in Sumer and in Egypt, and that it is associated with both Erra and Her-Râ, is, to say the least, unusual. This discovery once again confirms my thesis concerning the identity of Horus the elder (Ra) and his Mesopotamian equivalent.

During the restoration of the domain of the gods, the two Shebitiu find a pole in the waves which they decide to divide in two (?) and restore. One of them is placed in the primordial waters. It is about the restored power and protection of the domain. The arrival of the Falcon (Horus the Elder - Râ) increases the power of the poles and new places are born, including that of Djeba.

> "*The Shebitiu praised the presence of the Lord (Ra) when he came as a great god, equal to Nefer-Her (Ptah-Osiris)." Welcome", said Wa, A'â and [the company] of the hawks jointly. from the top of the dais (of the willow throne?) as the overflowing water was held by the pole. Then the Primal Mound came into existence through the white crown. Ptah emerged from the waters to protect his twins (Wa and A'â) and the place of Sekhem-Her. [The Company] of the Shebitiu visited (the other gods) on their journey to Neret to endow them with the power of [divine] substances in Neret after joining them. They were constantly at their head in Neret, as is Ra from the height of his Great See. Their statues were erected in the place-where-the-Serpent-was-beaten and where the villain (Seth) was struck down for his evil deed. Their images will never be destroyed in the Soul House, and their statues will not disappear to Mesen.* ".
>
> **E.IV, 358.15 - 359.3**

Thanks to his victory over the Serpent Seth, the deities celebrate the Falcon god as equal to Ptah-Osiris. We do not yet understand how, but the water in the archipelago gradually recedes and allows other regions to emerge from the waters, such as the Primordial Mound. Ptah-Osiris emerges from the waters as does Poseidon in Greek mythology. The entire Shebitiu visit the gods and grant them the power of divine substances… We will come back to this point, as well as to the divine poles of the gods. Statues are erected where Seth lost the battle. The mention Hut-Ba ("House of the Soul") confirms that

at this location the divine statues are erected. This name pays tribute to the souls of soldiers who died in battle and their bodies found there. We will now resume section E.VI of the perimeter walls, wall I'O, west side.



09. This photograph taken from the wall at the far end of the temple of Edfu, represents, from my point of view, the ancient domain of Atlantis, at the time of Ptah-Osiris. We notice the insistence of the water sign (3

superimposed waves). It is clearly a plan of a river domain saturated with water, regions or countries (the squares) and mounds (the cones). An enormous door is located at the bottom and undoubtedly represents the large door of the domain or the central island.

"Once the battlefield was purified, Ra (Horus the elder) and his following falcons settled in Bu-Titi square with Tanen and his troops, as well as the founding gods of the temple. Then a ceremony was organized for the creation of the foundations of the outer enclosure of the future temple. It was accomplished in the presence of the elders, Tanen (Ptah-Osiris), the Ogdoad, Râ[29] and the Shebitiu. The temple was not yet built, the building gods erected a temporary reed fence 300 by 400 cubits. Thoth and Seshat designed the interior of the temple. The first element built was the She shrine, which measured 90 by 20 cubits. It was divided into three rooms. Then, a new ceremony of The foundation consecrated a large courtyard which faced the She shrine. The building gods brought it an Ifdu, an enclosure of the four corners. It was 90 by 90 cubits. A second wall was made all around at a distance of 10 cubits on the sides east and west. Thoth created d the other shrines the size of the first, 90 by 20 cubits, which were along the east and west sides. [The main temple was the prototype of the solar temple].".

E.VI, 169.8 - 170.5

Horus the Elder is once again identified with Râ. His feat allows his followers to rub shoulders with the soldiers of Tanen-Osiris; the two groups therefore settle in the same place. Then comes the creation of the Solar Temple, the original image of all Egyptian temples.

For the rest of the story, the following four registers record[30] the primordial times of Tanen's reign. There are only technical and mathematical descriptions of the Solar Temple. These passages also relate his commissioning, as well as all the honors granted to him by the gods. These texts add nothing more to this study. However, we discover the dimensions of the Solar Temple of Ra: 110 cubits by 90 (approximately 57.5 m by 47 m). An interesting passage also appears in line 4 of E.VI 319, and confirms a discovery mentioned above: The Solar Temple is built precisely on the place where the Serpent's troops were pierced. The identity of the enemy-Serpent is also recorded there. It is about Apophis, the sworn enemy of Ptah-Osiris, that the Egyptian texts assimilate to Seth.

Two final additional and recent registers[31] are not translated here either. They deal with several episodes detailed below, and which sometimes amalgamate certain facts and characters. These two passages add nothing more to this essay.

In the course of events, we learn that a disaster occurred in the primordial islands. The time between this event and those just mentioned seems long gone. Let us never lose sight of the fact that the registers of Thoth engraved in Edfu are incomplete. They were gradually added to the walls depending on the space available. The rest of the story can be found on the I'N wall, north side of the enclosure wall.

2 The Book of the Beginning of the Primordial Age of the Gods 1 (Fragments preserved)

1. Destruction of the domain and restoration of the archipelago of the gods

"*The king [speaks]: I come to you, [Neb]-Heru ([Lord] Horus) with colorful plumage, Horus-protector-of-the-city-island*[32], *Great God, Lord of Heaven, I bring to you my heart in the Seat of the viper. I embrace you, O living being on your path. You are in the image of the Divine God who came into existence on the First Occasion, at the time when the majestic gods embraced the Earth.*"

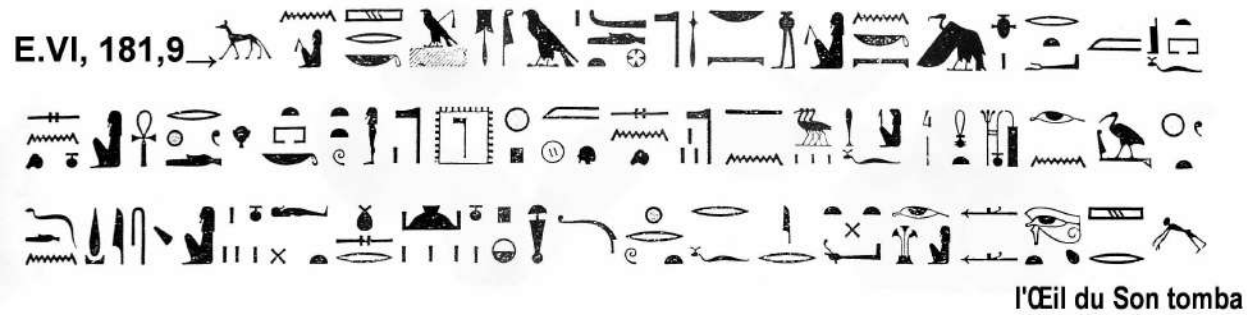
E.VI, 181,9-10

"*Copy of the work of Thoth, according to the Sages of Uâret: it is called the Book of the Beginning of the Primordial Age of the Gods.*"

E.VI, 181,10-11

"*The Eye of Sound fell [and spread] over the waves. From a disaster, it created the flood and the wave of battle. When the light appeared again and the primordial waters Uâret shone, Wa and A'â, the two divine creatures and companions of the Divine Heart, emerged from the stabilized waves and made their way to the dark island Yu-Titi (the island of trampling), to which were added two other main islands: Yu-Hetep (the island of peace) and Yu-He (the island of Combat). The two companions were the leaders of the group known as the Shebitiu. On their arrival, the two companions found reeds near the primordial waters and the spear planted of the god Heter-Her (Horus the elder). In this place, they made their home Ges-Uâret (the border of the primordial waters), on the site of that of the god Good (Ptah-Osiris) who was now at the 'instant of noon [in the sky].*"

E.VI, 181,11-15



10. Lines 9 to 11 of E.VI, 181. The end of line 11 distinctly signals the fall of the Eye of Sound.

The end of the line E.VI, 181,11 mentions the coming of a celestial object called the Eye of Sound. The text does not give physical information about the celestial object, but it indicates that its presence results from a disaster. Was it cosmic? Reymond was the first to think so and noted the presence of this object[33]. The Eye of Sound falls, spreads over the waves and creates an enormous wave engulfing everything in its path. The result is total darkness around the ancient sacred lands and the waves.

The two islands mentioned here are called Yu-He (*Combat Island*) and Yu-Hetep (*Peace Island*). These names lead me to a short digression which illustrates, once again, the common base of myths. Among the multitude of Greek myths, one of them, little known, is practically identical to the Egyptian. The writer Theopompe of Chios (320 BC) wrote an essay on the Meropids. In the "*Varia Historia*", the Roman historian Aelius (200 AD) quotes his work. We find there reference to a continent in the Atlantic Ocean which had two islands: Machimos (*the warrior*) and Eusebius (*the peaceable*) [34].

Now, focus on Egypt and Edfu. We find the two main Shebitiu mentioned in E.IV, 358. They appear again when it comes to recreating after a new destruction. The two creative geniuses build their home where Her (Râ) and Ptah-Osiris once lived. The end of the passage tells us that Ptah-Osiris is now "at noon", that is to say in the sky, as close as possible to the sun. This subtle typically Egyptian allusion informs us that the Ptah-Osiris is indeed dead, in accordance with mythology.

> "*A pole was divided in two, and one of its ends introduced (stabilized) in the primordial waters. It thus became the float Djeba, which performed the function of pole-which-raises-the-god-Pen, the unique, and also the function of pillar of the old destroyed domain to which it once belonged. The unique was Ptah (Osiris), the supreme leader of the Djed pillar. A rite of protection was pronounced by the two companions of Yu-Titi (the island of trampling) in order to consolidate the domain which encircled the region of the reeds and whose lands were still under the waves. The Falcon was in the sky. "The Seat of the First Opportunity" was created for the Falcon, named the Lord of Jeba. The float Jeba and the support of Horus became the names of the city. The dawn appeared along the banks and the reeds, as predicted by the*

Falcon […]."

E.VI, 181.16 - 182.4

This passage partly takes up the elements mentioned above in lines 14 and 15 of section E.IV 358, when it was a question of the previous destruction. The Shebitiu find the pole of the old domain which they divide in half with the intention of introducing the two poles into the waters. We learn that this pole was once a Djed pillar belonging to the previous world of the one Ptah-Osiris - supreme head of the pillar. The exact usefulness of these items is not yet disclosed. While a good part of the divine archipelago still rests under water, the text tells us in E.VI 182,1 that the domain of the gods is circular, like Plato's Atlantis according to his Critias!

"*Once the place Djeba was created, the chief-sanctified appeared in the distance, soaring. His dark wings created darkness. He was the" renewed face ", the majestic swaddled and clothed in gold, accompanied by the divine soul. He was related to Nefer-Her (Ptah-Osiris). 'Look' cried the two companions as well as the Shebitiu. 'He comes from the Duat (from the underworld)' added the Shebitiu. The place of the Duat of the Ba (of the soul) was his abode. The timbre of his whistling carried very far […]. He moved with the ability to fly like a Ba (a soul). The god [protected] was at his side. The Lord with outstretched wings made his way to the island where his blessing awaited him. Once his wings stabilized, he saw the First, his companions, as the Erminette (the constellation Ursa Minor*[35]*) was fully visible. the flight of Horus ended, the flying disc of the lord of the glide (Horus the elder) brought offerings to the lord of Jeba raised as Falcon-Seja of the-place-of-unity.*".

E.VI, 182,4-8

Renewal of the information reported in line 15 of section E.VI 358. But this time, it is not Horus the Elder (Râ) who appears in the archipelago after the reactivation of the pillars, but Horus, son of Isis, as the new protector. This point will be largely confirmed below. It is said that he comes from the Duat (the underworld) of which his father Osiris is known to have assumed sovereignty since his death[36]. This passage contains several allusions about Osiris and his soul of which Horus is the guarantor, and much

more, since he is, according to my interpretation, the reincarnation of his father. The text confirms this point by mentioning that Horus is related to Ptah-Osiris and that he is "*renewed in face*". This is an attribute often given to Horus, the meaning of which escapes all analysis, unless we accept the concept of reincarnation. New confirmation a few lines later when the text says that Horus is accompanied by the divine soul of his father and that she is at his side. Horus flies and hovers in his vessel with dark wings like a soul. His craft is a wing or a flying falcon[37]. The mention of Mehtju (the Little Dipper) in the text indicates that this flight takes place at night. Just after, in line 182.8, Horus the elder makes his appearance in his flying disc and pays homage to the young Falcon, son of Isis.

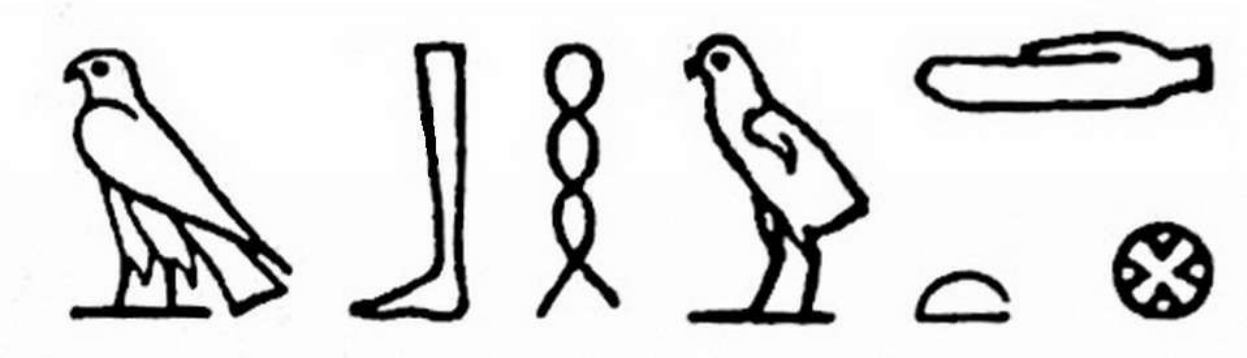
> *"The praises rang out and the souls of the company-unity-place listened to the praise (coming) from the flying disc. Horus-protector-of-the-city-island was Neb-Heru, the lord of Djeba. Djeba personified the-city-island, and the lord of the air-wing - the flying Ba - was the name of the-city-island. 'Let countries (Pay) emerge from the waves' said the Shebitiu. Then the Magnificent, the praising Horus, approached."*
>
> **E.VI, 182,9-10**

With his flying disc, Horus the elder glorifies the young god and the souls of the old company (the individuals who disappeared during the last cataclysm, at the time of Ptah-Osiris). Horus, son of Isis, is called Behutet. This word is generally incorrectly translated as "*winged disc*" due to the existence of one of its solar disc-shaped hieroglyphics surrounded by outstretched wings.

Edfu texts often use a script where the first hieroglyph occurs in the form of Beh or Ibh (defense or protection). This spelling gives us the following rebus: Beh (u) tet: "*the-protection-of-the-city-island*". As this word is generally preceded by the name of Horus (the hieroglyph of the falcon), it becomes: "*Horus-protector-of-the-city-island*". This attribute is analogous to Neter-Hen, "*the protective god*", given to Horus a little later in the same section E.VI, 182.

Horus Behutet

Another spelling, quite frequent (below), presents the association of the word Behu (artisan) + Tet (the hand) + the determinative of the city, place or place. The small hill between the chick's legs and the encircled cross (the city) formulates a "t", but this sign can also represent a mound (an island), as in the diagram of Atlantis engraved on the walls of Edfu (see fig. 09).



Horus Behu tet

Many scholars have tried in vain to interpret the meaning of this term. Egyptologists attribute Behutet to Edfu, but this is a mistake in my opinion. The original Behutet is Atlantean; this is also what the texts of Edfu attest. A second Behutet is located at Tell el-Balamun, north of the Nile delta, due to the presence of an enormous hillock which recalls the original hillock rising from the waters of the Amenti. Many Egyptologists believe that this is the original Behutet.

In its full form, an Egyptian word contains the elements of a charade. It is necessary, in my opinion, to translate the word Behutet with its determinative "t" and its half-ideographic, half-phonetic function. Thanks to this assembly, we simply understand that the young Horus inherited the "*place-of-the-skilled-craftsman-of-his-hands*" (Ptah-Osiris, the creator). This other form of Behutet thus translates into "*the-city-island-of-the-craftsman-with-the-hand-skilful*"; interpretation confirmed thanks to a Behutet homophone whose definitions are "*throne*" and "*seat*". Horus inherits both the throne of his father (*Atlantis*), but also his eye, namely his power. Asar (Osiris) means precisely "*Throne of the Eye*". In this context, the term Behutet reveals the origin of Horus and his legitimate right to the Atlantean throne. In addition, this passage tells us that the territory Djeba and Behutet are one. Behutet is therefore the new name of Egyptian Atlantis given at the time of Horus[38].

In Egyptian funeral texts, Atlantis from the time of Ptah-Osiris and the elder Horus (Ra) is the A'amenptah. As a reminder, the Egyptian meaning of A'amenptah translates into "*the great and stable place of Ptah*". In Sumerian, the original language of the gods, this word is deciphered as A-MEN-PTAH "*the water crown of Ptah*".

> "*A wonderful island appeared; 'Sanctified Horus' is the name of his city. He is our lord Neb-Heru. (He) came to formulate the word [creator] and the name was spoken […].' The name is that. -who-created-the-region, the name is Ra, the name is Horus-Ra ', said the Shebitiu. The sun again touched the waters and the sacred hillock - the place of the slaughter of enemies. Among the lands rose again. three domains. These three lands belonged to the great primordial mountain rising from the waves. High mounds called "the place where enemies were destroyed", "the territory of the Ancestor" and "the land of the one who is great in arms". Such were their names given at that time.*"

E.VI, 182,11-15

The traces of the previous flood are gradually fading. The sun finally breaks through the dark clouds and lands on the new creation. Whole territories are built while others emerge from the waters. The names of some of them are a reminder that a catastrophic event occurred here.

> *"Horus contacted the Messi. The Shebitiu summoned him to appear the moment they saw the enemy Serpent. The Shebitiu urged the Divine Falcon, which had united with the Celestial Eye, not to unhook his look of the enemy. They asked him to drive away fatigue, for he was the one who is under the orders of the spirit [of the dead god]. The young Horus was named Neter-Hen, "the protector god," whose face is radiant like that of Heter-Her (Horus the elder). He stood up with the Shem-Wedja weapon in his hands. This is how the enemy fell to the blows of the living Falcon, the Lord at the crowned head - the god of the temple. His names are 'the lord of fear' and 'the one who opens the waters.' The Falcon revealed to his followers the praises of Ra (Horus the elder). that the spirit Ka [of the dead god] had commanded him a mission in Jeba. But in the distance, the enemy made his appearance in the form of a Serpent."*
>
> **E.VI, 182,15-18** (+ shortened version **E.VI, 17,10-11**)

Eva Reymond thinks that the divine spirit Ka (or "Ib" according to the passages), transmits sacred and very important elements to the Falcon, and that the young Horus has a kinship with him[39]. At the end of line 15, this spirit is referred to as *Messi* ("the image"). This term is written practically with the same hieroglyphs used to designate *Mesi* ("the image" or "the divine statue (of the god)"), but with two "S" inverted as in a mirror. These few lines leave no doubt: Horus does indeed seem in contact with the spirit of his now deceased father, that is to say the image of himself. The Shebitiu are obviously capable of making this image appear by an unknown and "magical" process.

The Ka advises Horus and the latter speaks on his behalf. It is thanks to this filiation with the Ka of Ptah-Osiris (Tanen) that Horus accedes to all the honors and to the brotherhood of the gods. Horus thus has the kingship of the Ka. We note another allusion about the relationship between Horus and

the Celestial Eye. I commented on all these points in the story of *The Awakening of the Phoenix*. Horus used the cyclical return of the Killing Eye (the celestial object, destroyer of the previous world)[40] to attack his enemies and the murderers of Osiris. Regarding the relationship that Horus maintained with "the spirit of his father", I also explained in this same work, that the son of Isis has archives of his father allowing him to take political decisions and to fight the Serpent Seth.

11. Edfu’s temple facade. Its walls retain the original texts that founded the Greek myth of Atlantis which Plato was surely inspired by.

"He who opens the waters arises as the lord of fear. 'Look, the waters are open," said the Falcon. The great canal threw up [the water of the city] into the sacred waters. But the enemy-Serpent was the pupil of the Eye […]. Mu[41] water appeared by means of the divine Heart. The flow was diverted by 'that which is sacred.' This action opened the water of Ptah. A Shebet channel was dug and raised around 'the city' to contain the power of the protective water of Ptah-Osiris, the creator."

E.VI, 183,1-2 (+ abbreviated version **E.VI, 15,7-8**)

We still find elements related to the Greek myth of Atlantis. According to Plato, circular ditches, dug to form the canals, surrounded and protected the central island (see *Critias*). Here we are well explained that a first protective channel, filled with Mu water, must defend the old domain of Ptah-Osiris. In addition, it appears that the city's water is poured into the sea in great waves to create an additional protective rampart. This water and the energy which dominates it are attributed to Ptah-Osiris.

Note also a passage (unfortunately incomplete, at the junction of lines 183.1 and 183.2), where the text tells us that the Serpent Seth knows the secrets of the Eye, therefore the knowledge of the power used by Horus to defend the city-island Behutet.

"The high water" emerged through the creative thought. The Shebitiu then said: 'Here is (the power of) Tanen[42] approaching the reeds, the support of Horus which sustains the ancestors and grants protection.' His mighty weapon was collected as far as Wetjeset-Neter (the Place-of-Restoration-of-the-Company of Those Who Died) On the eighth day of creation, it was necessary to separate the foundations of the sanctuary of Isden […], the temple from the god [creator], as the waves stood aside [the city]. But came the Great Protector (Horus). When he reached the Serpent, his ancestor (Horus the Elder) said: 'Look at the image of the protector who goes and prospers. Alone and Unique, touches the forehead of the one with the mace deprived of arms and legs'…"

E.VI, 183,3-7

When the Serpent Seth attacks the archipelago again, the Shebitiu awaken the power of Ptah-Osiris through creative thought to protect the

divine realm. The waters rise and separate as if to form a wall. This wonder is reminiscent of the one used by Moses during the opening of the Red Sea (see explanations at the end of the book). We will also see later that this energy can move quantities of water thanks to the poles or Djed of Ptah-Osiris.

At the end of the passage, the story mentions that Horus the elder is unable to fight, suggesting that this task falls to the young Horus, the hero who has come to replace the elder "deprived of arms and legs". This universal theme takes up that of the aging king dethroned by the young solar champion. But to be crowned king of the mythical islands, Horus will have to engage in a merciless struggle and fight the enemies of the Light ...

3 The Winged Disc Book

The Horus’ myth is spread over practically the entire lower part of the internal face of the western enclosure wall (I'O wall) of the temple of Edfu. Its content traces several adventures attributed to Horus, among which is the punitive expedition that the young Falcon accomplishes from Egypt to the borders of the mysterious territories of the Egyptian gods. It is this episode that I reproduce here. It is generally referred to as the "*Myth of the Winged Disc*". This text is written in rough Egyptian, imitating ancient Egyptian, the latter being generally considered "*the Language of the First Time*".

Many scholars believe that this part of the "*Myth of Horus*" has nothing in common with the great genesis of Edfu. I strongly disagree. The version below, taken from my own translation, demonstrates this on several points. In detail, it offers clear differences with the translations made by the German Heinrich Brugsch (1870) and the English Wallis Budge (1912). We owe this disparity to the divergence of interpretation of certain key words, both geographic and nominative and conceptual.

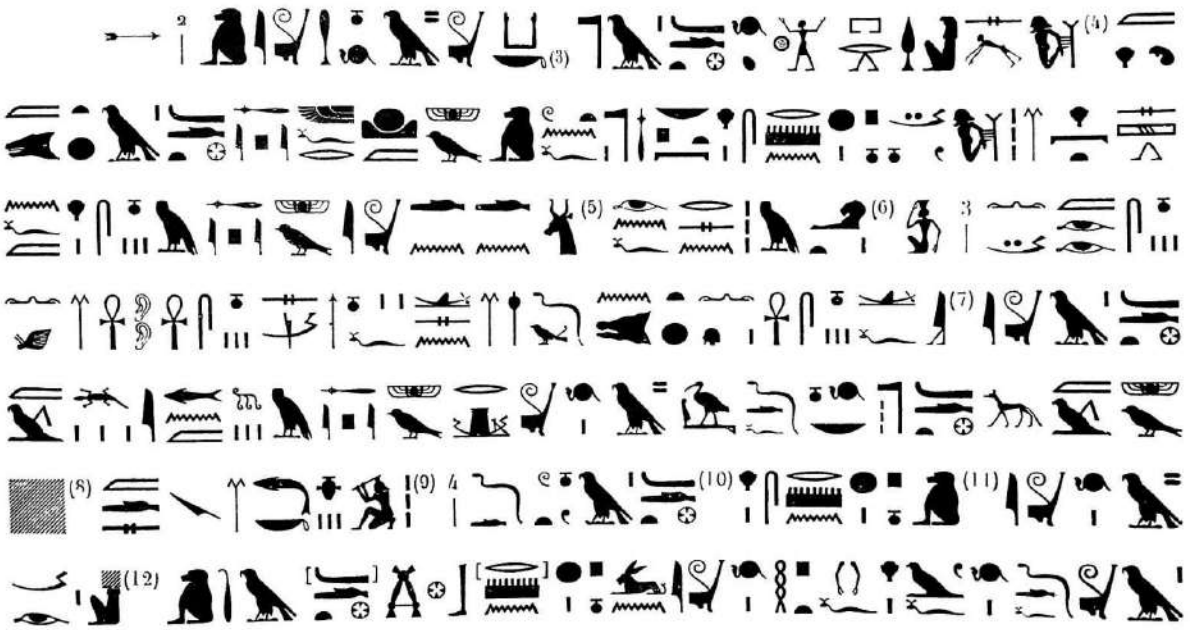
Exegetes agree in seeing in this series of events a chase between Horus and his enemies, a manhunt exclusively localized between Egypt, the regions of the Nile delta, Nubia and the Mediterranean; therefore in an exclusively Egyptian geography or juxtaposed with Egypt. However, in the second part of this text, it is often a question of the Amenti that Egyptologists systematically translate as "*the West*". This is obviously Atlantis, whose etymology comes from the term A'amenptah ("the great and stable place of Ptah"). Several discoveries will support this new hypothesis and confirm several elements provided by Plato.

This problem of geographical location stems from Egyptologists. Many are convinced that the original Behutet is in Tell el-Balamun, north of the Nile Delta. The presence of an enormous mound, evoking the first mound arises from the waters at the origin of time, is the main reason. Let us not lose sight of the fact that the term Behutet, associated with Horus, translates into "*the-city-island-of-the-craftsman-with-the-skilled-hand*". This epithet, I recall, expresses the idea of a Horus heir to the city-island (of Atlantis) belonging to his father Ptah-Osiris. I deduce that the young Falcon is already master of Amenti at this point in the story, which is why I am placing this

episode here in the corpus of the E.VI section of Edfu.

My translation extends precisely from EVI. 109.9 to EVI. 130.4, according to the chronology of the standard edition and of the transcription by Emile Chassinat published in 1931. I have chosen to present it in three blocks subdivided according to the geographical elements available in the text. My usual comments are after each translated part.

The Myth of the Winged Disc is quite clear as a whole and much less "esoteric" than the great genesis of Edfu. This section is nonetheless striking in its content and violence ...



12. E.VI, 111, lines 3 to 9 of the Book of the Winged Disc. According to lines 5 and 6, Horus unleashes a loud, blinding force upon his enemies that eliminates them all.

1. Search and eliminate enemies between Nubia, Egypt and the Mediterranean

"In the year 363 of his Majesty Ra, the Sacred, - the Falcon of the Horizon - the Eternally Living Immortal, went to the land of Khenn (Nubia). He was accompanied by his warriors, for the enemies had plotted against their Lord in the region which is called from Ua-Ua (a domain in the north of Nubia).

Ra had set out in his vessel with his Followers. He landed in the area of the Place of the Throne of Horus (Edfu), in the western part of the area, east of the House of Khennu, the royal so named since that time.

Horus-Behutet, came on Ra's boat. He said to his ancestor: 'O Falcon of the Horizon, I saw the enemy conspire against your Lordship (to seize) your Crown of Light'.

Then Ra, the Augustus, the Falcon of the Horizon, said to Horus-Behutet: 'Noble descendant of the Sun, my child: Hurry, overthrow the enemy you have seen'. Then Horus-Behutet, flew high towards the sun in the Winged Disc: this is why, from that day, he is called "Great God, Lord of Heaven".

From the sky, in the Winged Disc, he saw the enemies and approached them from behind. So he unleashed such terrifying force upon them that their eyes could not see, nor their ears could hear. In an instant he brought death to everyone: not one survived!

Then Horus-Behutet, appeared in the brilliant multicolored Winged Disc, and he returned to the ship of Ra, the Falcon of the Horizon. And Thoth said to Ra: 'O Lord of the gods! Horus-Behutet returned in the great Shining Winged Disc '. This is why, since that day, it is called 'Behutet'. And since that day too, the city of Hut-Behutet was called, because of Horus-Behutet.

Ra hugged his 'double'. Ra formulated to Horus-Behutet: 'You threw the drops of blood into the water. May your heart be satisfied for this'. For this reason, the Horus-Behutet canal has been named […] since that day. And Horus said: 'Go ahead, O Ra! See your enemies lying

down on the earth! '. Then Ra, the Sacred, made his way forward: Ashtoreth (the planet Venus) accompanied him."

E.VI, 109.9 - 112.4

Horus learns that enemies wish to overthrow Ra - the Falcon of the Horizon - guarantor of Egypt. Ra owns a large ship with which he travels on the Nile and the seas of the globe, along with his followers and his court. Then Ra meets Horus near Edfu. We can explain this strategic choice thanks to the Egyptian tradition. It reveals indeed that Ra (Horus the Elder) and Horus, son of Isis, hid their material of war in Edfu itself. For the record, the Egyptologist Eva Reymond demonstrates in her study on Edfu that the temple of the origins (therefore Atlantean) is the prototype of all Egyptian temples. That of Edfu would be one of his most perfect copies.

Horus sets off in pursuit of enemies in his flying winged disc. This device projects a "terrifying force" that makes you deaf and blind. Once the enemies are on the ground, Ra resumes his journey under the wake of the planet Venus (cf. E.VI, 112,4). I have commented on this subject in several of my books and I explained that Horus and Ra took advantage of the Venus' passage (the Eye of Sound), to strike their enemies and reclaim their lands.

"They searched for enemies on earth, but all were hidden. So Ra said to Horus-Behutet: 'There should be a peaceful life here', and it is for this reason that the palace of Horus-Behutet is named 'peaceful life' since that day. And Ra said to Thoth: 'Here is the killer [of my enemies], (this is why) the region is called Teb (Edfu) from that day. And Thoth said to Horus-Behutet: 'You are a Great Protector, that is why your ship has been named Makaa ('great protection') since that day.' Then Ra said to his Followers: 'See now, let's go on the water with our ship, our hearts are glad, for our enemies have been overthrown upon the earth. [Therefore] the water on which the great god sailed has been called Pe-Khen-Ur ('the great river') since that day. as the enemies entered the water, they disguised themselves as [crocodiles] and hippos and cried out to strike the [ship of Ra], the Falcon of the Horizon.

Then Horus-Behutet came with his Followers, those who served him as blacksmiths[43], and each had a name and held in his hands divine chains and chains, and they defeated the crocodiles and the hippos.

Then, they dragged there 651 enemies who were executed in front of the city. And Ra, the Falcon of the Horizon, said to Horus-Behutet: 'Let my image be [fixed here] where you have gained victory in the lands of the south. And the abode of Horus-Behutet has been called Nekht-Het (the victorious abode) from that day."

E.VI, 112.4 - 113.4

In this passage, Horus extends his hunt for the enemy on dry land. We will see that he will use three types of movements: the air, thanks to his flying vessel, the land, therefore on foot, and the water, by means of navigation by boat. Then, the enemies of Ra and Horus hide in the waters, disguised as hippos and crocodiles, with the intention of surprising their opponents. Horus then embarks on a nautical battle with the help of his blacksmiths, the famous Mesentiu.

These Mesentiu (blacksmiths) of Horus have a reputation for wielding iron and for making weapons. This confirms their connection with the watch angels of the biblical texts. Mesentiu is formed from the Egyptian *Mesen* which means "*to defend*" and "*to protect*". The various Egyptian temples offer us representations of the blacksmiths of Horus. They are generally represented, shaved head, with the traditional petticoat, holding in the right hand a dagger and in the left hand a spear with a metal tip. Among them are founders, engravers and engravers on metals. According to the texts, Horus is the only god to have employed blacksmith soldiers in his service. He possessed the knowledge of divine metal through his father Ptah-Osiris.

13. The Followers-blacksmiths of Horus are often present on the walls of Egyptian temples like here in Dendera. In this example, they carry the various banners of the divine domains.

"*Then Thoth said to the gods, after observing the enemies lying on the ground: 'O gods of Heaven, may your hearts rejoice, may your hearts rejoice, gods of Earth! Young Horus brought peace and he fulfilled in this campaign extraordinary feats, according to the Book of the Murder of the Hippopotamuses. 'The metallic emblems of Horus date from this day. From then on, Horus adopted the Winged Disc as his emblem and placed it in the front of the ship of Ra. He also installed on the sides, the goddess of the north and the goddess of the south in the form of two serpents with which he then burned the bodies of enemies like crocodiles and hippos, both in the southern lands and in the north.*

But the "other" scoundrels rose to escape before him, their faces turned towards the land of the South and their hearts bowed with the fear he gave them. Horus-Behutet was after them in Ra's ship, a metal spear and the Divine Iron in his hands. The blacksmiths who were with their lord (Horus), were equipped with spears and Divine Iron.

And Horus-Behutet spotted them a few distances south-east of the city of Uast (Thebes). Ra then said to Thoth, 'These enemies must be struck with murderous blows' and Toth replied to Ra:' [This place] has been called Tchet-Met ("the city of wounds") since that day.

Horus-Behutet produced a great defeat among them. Ra then said: 'Calm down, let us see'[44], *[this is why this place] has been called Het-Râ ('the dwelling of Ra') since that day, and the god who dwells there is Horus-Behutet-Râ-Amsu. But the enemies took refuge in order to escape before him, their faces turned towards the North country, and their hearts bent by the fear he gave them*."

E.VI, 114.1 - 115.4

The geographical details are becoming clearer. The beginning of this adventure starts in Nubia, therefore in the south of Egypt, to gradually go up to Edfu and then to Uast (Thebes / Luxor). The "*Book of the Murder of Hippos*" mentioned at the top of the passage (E.VI, 114,2) is a lost document. Horus performed a real carnage and the enemies must force a path north to escape him. Particular emphasis is placed on the fear that the young Falcon gives them. This fear will materialize ...

"*And Horus-Behutet was after them in Ra's ship, a metal spear and the Divine Iron in his hands. The blacksmiths who were with their lord*

(Horus), were equipped with spears and Divine Iron. And a whole day passed before spotting them northeast of the region of Tentyra (Dendera). Ra then said to Thot: 'The enemies are at rest […] their Lord'. And his Majesty Ra, the Falcon of the Horizon, said to Horus-Behutet: "You are my exalted son who comes from Heaven[45]*. The courage of the enemies faltered in an instant".*

And Horus-Behutet made a great slaughter among them. Thoth then said 'the Winged Disc will be named […] in the name of this Aat' and called Horus-Behutet […] his holiness. His name is in the South, in the name of this god (?). The acacia and the plane tree must be the trees of the sanctuary.'

So the enemies moved away from him, their faces turned [north, and they headed] into the remote swamps of Uatch-Ur (the Mediterranean). [The fear they had of him hammered their hearts]. But Horus-Behutet followed them closely in Ra's boat, the Divine Iron in hand and all his Followers with their wrought iron weapons were equipped with the weapons of the blacksmiths.

Then the god spent four days and four nights in the Meh (congested) sea in pursuit of them, but he did not see any of the enemies, (for) each had fled before him in the water in the form of crocodiles and hippos. Then, finally, he spotted them and flushed them out. And Ra said to Horus d'Heben: […] Ô Winged Disk, great god and Lord of Heaven, catch them' […]; and he hurled his spear at them, he killed them, and caused a great defeat among them. He brought 142 enemies in front of [Ra's…] ship, and with them was a male hippopotamus in the middle of the heap, among the enemies and villains.

He cut them to pieces with his sword. He gave their entrails to his Followers, and offered their carcasses to the gods and goddesses who were in Ra's ship, on the shores of the city of Heben. Then Ra said Thoth: 'See what mighty things Horus-Behutet did on the enemies. Behold, he beat them!'. And the male hippopotamus had opened his mouth, he stabbed him and got on his back.

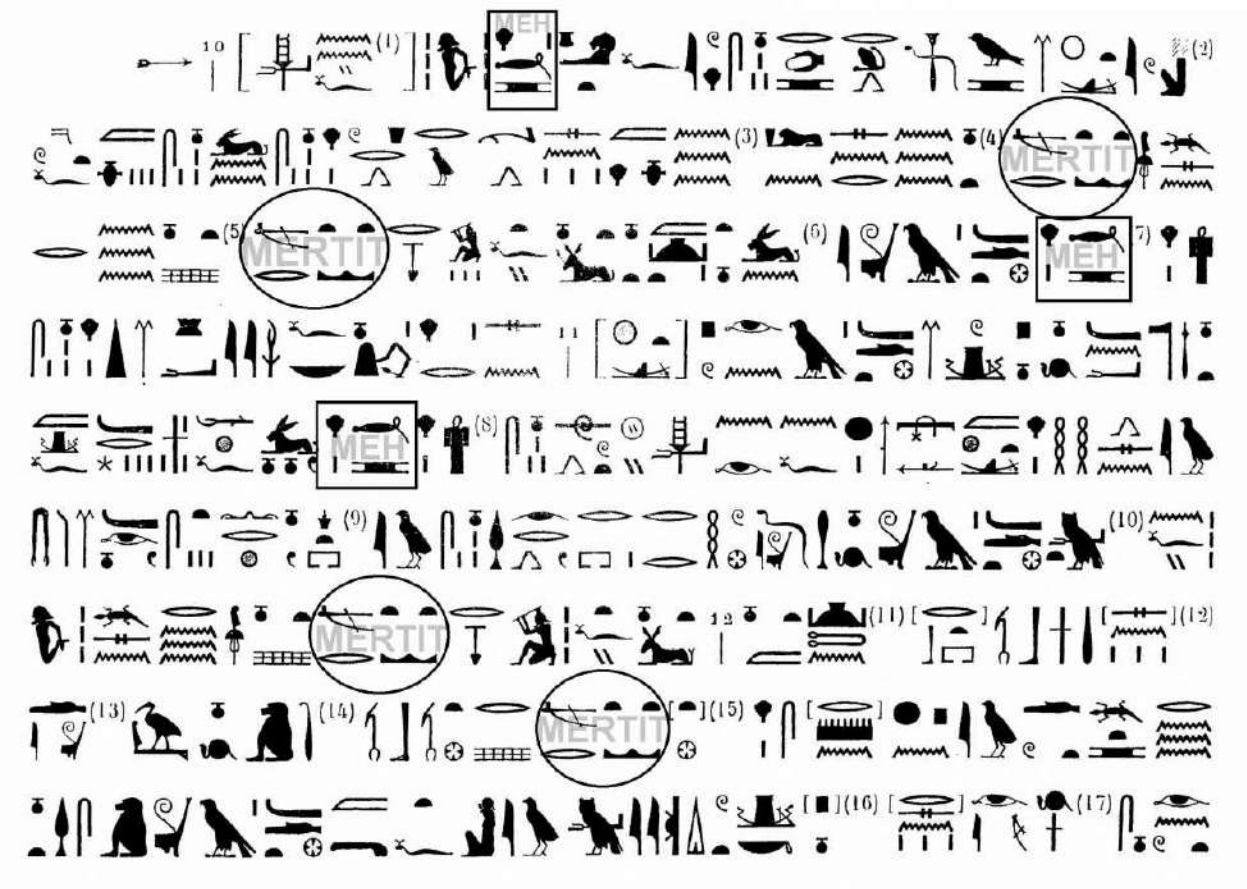
Then Thoth said to Ra: 'Let Horus be called from this day on' Winged Disk, Great God, conqueror of the enemies in the city of Heben'. And he will also be called 'the one on the back' and 'the prophet-god' from that day on. This was accomplished in the area of the city of Heben which had 340 measures from south to north and west to east."

E.VI, 115.4 - 117.4

The hunt for the enemy continues north. Horus passes the holy city of Dendera where he flushes out and massacres a part of his adversaries. The survivors scamper even further north to take refuge in the marshes far from the Mediterranean. Horus and his Followers navigated in circles for 4 days and 4 nights in the depths of the Mediterranean, perhaps even, near the Pillars of Hercules (Gibraltar), in vain. This mysterious region is referred to as the Meh ("*congested*") sea in line 116.3; we will discuss this again below.

Many Egyptologists cannot imagine an Egyptian fleet able of plying the seas so far ... Finding no one, Horus and his soldiers turn around in the Mediterranean and finally flush out the enemy. It is a real massacre. The young Falcon then takes 142 prisoners which he transports to the Nile delta, to Heben (capital of the 16th century), where he executes them one by one in front of Ra's ship. Once the massacre is over, Horus exposes the carcasses of his enemies to his own eyes to mark his superiority.

2. Hunt and massacre traitors in Meh water and the Atlantean Islands



14. E.VI, 118, line 1 to 9. This important passage mentions four times the presence of Mertit, the Atlantean Islands and three times the Meh waters. The first appearance of Mertit in line 2 is also followed by the hieroglyph Amenti (Atlantis) that Egyptologists systematically translate as "the West".

"Then the enemies rose up before him at the edge of Meh (the congested strait). Their faces were turned towards the maritime region and the back sea of Uatch-ur (the Mediterranean). They wanted to reach him by sail, but the God smote their hearts and they fled and disappeared in the waters of the region of Mertit-Amenti ("the islands of Amenti")[46]. They gathered in the waters of Mertit[47] (of the islands) in order to find the enemies (who served) Seth and who were in this region Horus-Behutet, equipped with all his weapons of war for the fight, pursued them on Meh (the congested strait).

Horus-Behutet was in Ra's boat, with the great god (Ra), accompanied by the gods and Followers. He tracked them down on Meh (the congested strait), but he turned around twice. He spent a day and a night in pursuit of them without finding the place where they were hiding. Then he arrived at the city of Per-Rehu. And his Majesty Ra said to Horus-Behutet: 'What has become of our enemies?' 'They have gathered in the waters of Amenti, in the region of the isles, to unite with those of Seth who serve their cause and who are here, among our people and our scepter,' (Horus answered him- Behutet)."

E.VI, 118,1-7

In line 118.1, the text still indicates the word *Meh* "*congested water*". From this passage the ideogram of the sea used in line 116.3 is systematically replaced by the hieroglyph *Mi* "*the channel*" or "*the strait*". The text specifies the geographical location of this Meh water in 118.2: between the maritime region (the Atlantic) and the Mediterranean, therefore off the Pillars of Hercules (the Strait of Gibraltar). This is precisely the spot where Plato locates the central Atlantean island of Poseidon (Ptah-Osiris). However, why are these waters "congested"?

If we are indeed in the historical period fixed after the cataclysm indicated by Plato, this detail is very important. Indeed, Plato indicates in 26b-27b of his Timaeus: "*This is why, even today, one can neither travel nor explore this sea, navigation finding an insurmountable obstacle because of the thickness of the resulting mud. of the sinking of the island.*". The engineer Otto Muck studied this question between the end of the 1970s and the beginning of the 1980s. There are more than ten volcanoes between the Canary Islands and the Azores. Muck reports that the strongest elements in volcanic ejections turn into pumice stone. In all volcanic explosions, pumice

represents a significant proportion. When they fall back into the sea, the air in their pores allows them to float long enough on the surface of the water, until the moment when their total imbibition causes them to sink slowly in the water and the mud. If we consider the various volcanoes located in the area just mentioned, we can easily imagine the extent of the pumice stones scattered over the North Atlantic after the passage of the Eye of Sound.

According to his calculations, the engineer Otto Muck predicts a thickness of about 60 meters after the cataclysm[48]! This is why Edfu's text calls these waters "*the congested sea*" or "*the congested strait*". It is highly probable that all the volcanic stones accumulated in this region due to the presence of the strait. Thoth's manuscripts confirm Otto Muck's hypothesis, but also Plato's text. It must be emphasized, this is a first and also the type of element that many expected to consolidate the version of Plato.

The Egyptian text goes further. It indicates in line 118.2, a locality called Mertit, the translation of which gives us "*pieces of land*". These are islands, which is why I translated it that way. The German Heinrich Brugsch translated this term into "*SeeLand*", that is to say "*sea country*". The English Wallis Budge seems to translate it to "*the water of the North* (?)" Which makes this part of his translation difficult to understand. With the original spelling A'ament, we could translate Mertit-A'ament into "*the islands of the great and stable place*".

The end of the passage informs us about the presence of traitors in the Amenti Islands. They would be members of the clan of Ra and Horus rallied to the cause of Seth. Horus must eliminate them as well as the Sethian enemies.

> *“And Thoth said to Ra, 'From that day Uaseb will be the name of the region of the islands, because of that, from that day their waters will be called Tempt.' Then Horus-Behutet spoke to his elder Ra and said to him: 'I implore you to entrust me with your vessel so that I may carry out against them what the Light reproaches them.' And it was done. After having reached the waters of Amenti and its region, he spotted the enemies on the south side of the islands. Then Horus-Behutet made an expedition against them, with the aid of his companions. All were armed with all kinds of combat weapons for the battle. He then caused a great defeat among them (the enemies) He gathered 381 enemies and executed them on the foredeck of Ra's ship, and then gave each body to his*

companions.

Then Seth made his appearance, uttering horrible howls. He cursed Horus-Behutet for having slaughtered the enemy in this way. And Ra called out to Thoth: 'Here are horrible loud cries because of the punishment of Horus-Behutet'. Toth then said to Ra: 'Cries of this kind will henceforth be called Nehaha-Hra ("the horrible howls") from that day on.

Then, Horus-Behutet battled the enemy for a [long] period of time. He made him taste his iron and inflicted a heavy defeat on him on the soil of the region which is called Pe'errehuh since that day. When Horus-Behutet returned [from his military campaign], he brought the enemy back with him, his spear against his neck and his hands tied. His arms and chain were outstretched to close the [enemy's] mouth. He took him in front of his elder Ra who said: 'O Horus, winged disc, twice as great is the act of bravery you have shown; you cleaned up the region!'. And Ra said to Thoth: 'Because of this, the abode of Horus-Behutet will be called' Lord of the region which is cleansed 'from this day. So the name of the priests has been Ur-Tenten from that day on."

E.VI, 118.8 - 120.4

Young Horus and his Followers continue their punitive expedition to the heart of the Amenti Islands. The enemy is relentlessly hunted down. This time, 381 opponents are executed facing Ra's boat. So, Seth curses Horus before the gods, probably during a divine assembly. After his new military campaign, Horus is celebrated for clearing the sea area of his rivals. He returned with an undisclosed number of prisoners among whom are many traitors ...

"*And Ra said to Thoth: 'Let Seth's allies be given to Isis and his son Horus and their hearts do what they want with them.' She and her son argued, their spears in their hands, each one one against the other, as the storm of Seth rumbled [still] in the [maritime] region. From that day, the sacred sea has been called the Waters of Battle. Then Horus, son of Isis, cut off his head of the enemy and the heads of his allies (the traitors), in the presence of his elder Ra and the circle of the assembly of the gods. The enemy was dragged by the feet in his district with the lance thrust into his head and across his back.*

Ra then said Thot: 'Let the son of Osiris draw the traitor into his domain'. And Thoth said, 'From that day on, this domain will be called Ateh (draw).' This was the name given to this region from that day on. And Isis, the Divine Lady, spoke before her elder Ra and said: 'Let the Winged Disc be given to my son Horus as an amulet, for he cut off the head of the enemy and the heads of his vassals (the traitors)'.

Thus Horus-Behutet, therefore[49] Horus - son of Isis, slaughtered this evil enemy, as well as his accomplices and the traitors who came to the waters of Amenti and this region. Horus-Behutet, in the guise of a person full of power, wore the face (helmet) of a falcon, wearing the white and red crown, with two feathers and two Uraeus. His back (his armor) was that of a hawk carrying the iron and a chain in his hands. Horus, son of Isis, thus equipped, had transformed into the divine form[50] of Horus-Behutet [carried] on him[51].

[Horus and his Followers] brought down the enemies, all together, at the border of the waters of Amenti and Per-Rehu. From that day on, the god furrowed his waters, where the traitors and enemies had gathered. These events took place on the 7th day of Pert. Thoth then said: 'This region must be called "Aat-Shatet", and that was the name given to this region since that day "…[52]"

E.VI, 120.4 - 121.9

Ignoring what to do with the new prisoners and the traitors dislodged in Amenti, it is decreed that Isis and her son would decide their fate. Horus, about to be crowned King of Amenti, holds new powers. Prisoners should be brought to its sole judgment. But Isis, the queen-mother, and widow of Ptah-Osiris, also has her say. Weapon in hand, Isis and her son decide the fate of the prisoners: they will be beheaded in front of the Great Divine Assembly, in the presence of Ra. The waters from which they were seized are then called "*waters of combat*". This name recalls the island of combat mentioned in section E.VI, 181, at the beginning of the Book of the Beginning of the Primordial Age of the Gods.

"*Then Seth changed his appearance to that of a Howler Serpent and he crept into the dirt of that area without being seen. And Ra said, 'Seth has transformed into a Howler Serpent. Let Horus, son of Isis, place his falcon-headed staff at this location, so that the Serpent never reappears.*

'Thoth then said:' This quarter will be called Hemhemet' ("howl"), and that is how it has been named since that day So, Horus, son of Isis, provided with his falcon head (his helmet), took up residence here with his mother Isis. These events happened thus…

Heru-Behutet then had to hunt down the rest of Seth's companions and allies in the waters of the Meh (congested) Sea. Ra's boat was at his side to assist him. Armed with his weapons and his ship with wings shining like the sun, Horus plowed through the waters. He found Seth's allies in the area. He then threw his lance (a missile?) At them and massacred the survivors in the presence of Ra[53].

… Then, Horus-Behutet spends 6 days and 6 nights in the open sea, to check if there were no other survivors in the waters. He couldn't find any at the time, but Horus eventually spotted a few he saw drowning in the depths. He then created the place of the "Desire of Horus" there, in the south [of the congested strait region].

Festivals were held at that time in the city of Astab en Anrutef. Horus arrived in the port of this city as a great god to stand guard in order to repel the enemy and his allies. When he arrived in the Amenti Islands, night had already fallen.

Heru-Behutet, in the guise of a powerful person, wore the face (helmet) of a falcon, capped with the white and red crown, with two feathers and two Uraeus. His hand firmly gripped his harpoon to slaughter the hippopotamus (Seth)[54], *which was as hard as the Khenem stone in the bed of his mountain. Ra then said to Thot: 'Indeed Horus-Behutet is a master of combat, [the specialist] in the massacre of his enemies'*[55] *... And during this time, Isis formulated incantations of all kinds in order to drive out the enemy of Ra and of the great god (of the region) of Anrutef…*[56] ".

E.VI, 121.9 - 123.9

A rather mysterious evocation is entered in line 121.11; that of a falcon-headed staff planted by Horus to protect a specific area of the Amenti Islands against the Serpent-Seth. This object, associated with the context of the bellicose serpent, recalls the passage in the Bible (Num 21: 4-9) where Moses had to drive the staff of the brass serpent into the ground to protect the Hebrew people from the aggression of " *burning serpents*". It cannot be a coincidence; the facts are the same in the Bible. The emblem used marks the

only difference between the two episodes: Horus uses the symbol of the falcon while Moses uses that of the serpent. Far from a mystical symbolism, it is, in my opinion, simple banners erected to mark a territory not to be crossed, therefore to mean simply: "*this is my domain, no entry*".

Once the falcon’s banner planted in the ground, Horus settles there with his mother Isis. Then, equipped with his weapons and his falcon helmet, he tracks down the last refugees who have taken refuge in the south of the Amenti Islands. Some are found and massacred, others flee once again. During this time, Isis formulates incantations to push back the enemy from the maritime region ...

15. Evocation of Mertit, the Atlantean Islands, produced by Frantz Lasvignes.

"Horus-Behutet, killer of foreigners - Horus, son of Isis and Osiris - […] his blacksmiths[57] were with him in his regions, provided with the spear, the mace, the knife and the chains which come from the city of Semti. After moving upstream with his Followers, towards the lands of the North, […] he found the enemy. Then the blacksmiths of the lands of the middle (of Amenti) made a great slaughter and brought back 106 enemies. As for the blacksmiths of the West, they brought back just as many enemies. As for the blacksmiths of the East, among whom was Horus-Behutet, the enemy was killed in the presence of Ra in the middle domains (of the Amenti). Then Ra said to Thoth: 'My heart rejoices at the works of the blacksmiths of Horus-Behutet - his bodyguard. May shrines, libations and purifications be granted to them and offerings given to their images. That priests be named among them in the service of the month, that priests be appointed in the service of the hour in their divine temples, as a reward, because they have killed the enemies'.

And Thoth said: 'The domains of the middle (of the Amenti) will be named in connection with the names of these blacksmiths and Horus-Behutet who dwells with them, will be called "lord of Mesen" from that day. His domain will be called Mesen de l'Amenti from that day on.

About Mesen de l'Amenti, its facade will align to the east, towards the place where the sun rises. This Mesen will be called Mesen of the East from this day forward. Regarding the double city of Mesen and the work of these blacksmiths from the East, their faces will be directed towards the South, towards the city of Behutet, the hiding place of Horus.[58]"

E.VI, 124.7 - 126.4

Horus, accompanied by his warriors and his Mesentiu, crosses the lands and seas of Amenti in the four directions of the domain called Mesen. Each group discovers and intercepts enemies and systematically executes them. The different directions mentioned in this passage evoke for me the four cardinal points of the original Atlantean Mesen. A proof will be given to us on this subject a little further on when the 10 main lands of the maritime domain are mentioned, which recall Plato's 10 countries of Atlantis. Mesen and Behutet are indeed reported in E.VI, 183, respectively in lines 14 and 15, as being part of the 10 new emerged lands.

Egyptologists have a much less extensive view of the territories in

question and perceive a strictly Egyptian geography, details of which are as follows: the southern Mesen is Edfu, the northern Mesen is Zalu-Sellé (east of the Nile delta), the Mesen Western and Eastern Mesen are both found at Heracleopolis Magna. This leads to confusion and cannot allow a correct interpretation of the facts.

3. Pursuit and massacre of the last enemies of the Pillars of Hercules in Egypt

"Ra spoke to Horus-Behutet: 'The enemies sailed east, up to the Hat column (Pillars of Hercules), they sailed to the back sea (the Mediterranean), towards Djanet (Tanis), the region of the swamps. 'Horus-Behutet replied:' All that you commanded has happened, O Ra, lord of the gods. You are the lord who commands. 'Then Ra's boat set sail and they sailed towards the sea at Est. He (Horus) saw some scoundrels who had thrown themselves into the sea, the others having washed up on the reefs[59].

Horus-Behutet then transformed into a lion, with a human figure, crowned with the triple crown. His hand was like that of a knife. When he pursued them, he brought back 142 enemies, he cut them to pieces with his claws. He tore out their tongues and their blood flowed on the crests of this place. He then gave them to his Followers while he was still on the reefs[60].

Ra spoke to Thoth: 'Look at Horus-Behutet, like a lion in his lair, when he is on the back of the enemy ready to give him his tongue'. And Thoth replied: 'This domain will be named Khent-Abet, but also Djanet from this day forward. Since that day, we have proceeded to bring back the languages of "traitors" to Djanet and this god is named "Horus-Behutet, lord of Mesen". Ra then said to Horus-Behutet, 'We must sail south, on the river (the Nile), in order to kill enemies like crocodiles and hippos, facing Egypt.' And Horus-Behutet replied: 'Divine Ka, O Ra, lord of the gods. Let us sail up the river[61] to find the rest. A third of the enemies are [still in the river].

So Thoth recited formulas to protect Ra's boat and the blacksmith's ships, but also to calm the waves in their hour of terror. [Then], Ra asked Thoth: 'We did not cross the whole country. Shall we navigate on all the [river] waves?'. And he said: 'This water will be called "the waves of the crossing" from this day on. Thus, they sailed at night on the water without having spotted the enemy. They traveled quickly and arrived in Ta-Sti (North Nubia) in the city of Shas-Hertet. There, they

saw the enemies and their fighters in the region of Ua-Ua (area in northern Nubia). They were all plotting against Neb-Heru (Lord Horus)."

E.VI, 127.6 - 128.8

The geographical information indicated from this passage is essential. First of all *Hat* ("*the front*", "*the beginning*", "*the mouth*", "*the avant-garde*") of the Mediterranean. In my opinion, these are the Pillars of Hercules. I am convinced of it, because it is precisely question then of the Mediterranean and the direction of Tanis. Clearly, the enemies are turning back towards Egypt and leaving the Atlantean Islands via Gibraltar. The text could have indicated the Meh (congested) sea, but it does not do so, preferring to indicate the mouth, therefore the strait.

The hunt continues. Ra's boat is still participating in the hunt for the enemy. Seth's allies seem so desperate that several of them throw themselves into the sea to escape Horus. Others have washed up on the reefs. The young Falcon finishes them off on the spot with the aid of sharp weapons, a sort of metallic extension of his hand in the form of claws. He cuts the tongues of the traitors, no doubt to punish them for having spoken to the enemy and for having associated with him.

The great Ra wishes to go up the Nile to drive out the rest of the enemies, but Horus asks him to search the delta a little more before going down the sacred river. The vengeful fleet then heads south and lands on the shores of Nubia where it discovers the rest of the enemies. All are plotting against Neb-Heru, Lord Horus. This designation is to be compared to the Mesopotamian Neberu (or Nibiru) which is none other than Venus, namely the Eye of Sound or the power of the sky come, like Horus, to avenge the death of Osiris and restore the chaos established by Seth .

"*Then Horus-Behutet arrived*[62] *with his Winged Disc form above the bow of Ra's boat. He caused the goddesses of the South and the North to transform into serpents so that they would be at his side and burn the bodies of 'enemies'. Fear deprived them of their boldness, they made no resistance and died on the spot. Then the gods who followed the ship of the Horizon*[63] *Falcon (Ra) said:' Great is what he has achieved by means of the serpent-goddesses; he crushed the enemy with fear. 'And the Horizon Falcon said:' Great are the two serpent-*

goddesses of Horus-Behutet, [they] will be called Ur-Uatchti from this day on'.

So the Horizon Falcon sailed on his boat and landed at Thés-Heru[64] (Edfu). Thoth said: 'The Light of the Serpents of the Horizon has struck the enemy in the face. Let her be called the Light of the Serpents of the Horizon from this day forward. The Horizon Falcon spoke to Thoth: 'You will place this light at every place where I rest, (also) at the places of the gods of the South country and at the places of the gods of the North country. In the land of Horus, may all that is hostile in its proximity be driven back.' Then Thoth created the image of the light which he established in each sanctuary and in each temple, in the places where they (the divine places) were located and where all the gods and all the goddesses were since that day. Subsequently, through the Winged Disc which is in each sanctuary and in each temple built for all the gods and all the goddesses of the countries of the North and the South; these buildings became those of Horus-Behutet.

Concerning Horus-Behutet, the great god, the lord of the sky, the ruler of the southern half of the sky; he is the one who is made to be right. It is Horus-Behutet who placed the goddess of the South in the form of the Serpent. Concerning Horus-Behutet, the great god, the lord of Mesen, the ruler of the northern half of the sky; he is the one who is made to be on the left. It is Horus-Behutet who placed the goddess of the North in the form of a serpent.

Regarding Horus-Behutet, the great god, the lord of the sky, the lord of Mesen, the ruler of both sides, south and north, Ra the Falcon of the Horizon, put it in place to repel enemies at every location where they are. This is why he has been appointed from that day master of the southern and northern sides for these reasons."

E.VI, 128.8 - 130.4

This last passage reintroduces the theme of the bellicose Serpents mentioned above in E.VI, 121,11, but this time, they are "*burning"* and ready to strike in the name of the divine word, in accordance with the biblical version recycled in the episode of Moses. As we are talking at this moment of the flying ship of Horus, we can wonder if the weapons used by the latter would not constitute an arsenal of unmanned missiles. We know today that these devastating weapons form sinuous trails (serpentines) in the sky and

that they burn absolutely everything when they hit their target. Still, the enemies "*die on the spot*" in an instant. This episode also recalls the passage E.VI, 114,4 where Horus burns the bodies of the enemies by using the same power of the two goddesses Serpents. The beginning of the myth also indicates that the murderous power employed by Horus projects a "*terrifying force*" which "*makes deaf and blind*".

A few lines below, the weapons of Horus are titled "*Light of the Serpents of the Horizon*". This new designation reinforces the idea of an explosion from afar and created artificially to kill. Finally, to thank Horus for his exploits, Ra decides to place in all the temples of Egypt the symbol of this force, of this weapon, the bursting of which brings sunlight. This symbol is none other than that of the winged disc of Horus, therefore of his flying vessel, armed with divine light whose brilliance will have brought destruction and vengeance.

4 The Book of the Beginning of the Primordial Age of the Gods 2 (Fragments preserved)

1. Horus’ Coronation and reconstruction of the aquatic temple of Tanen (Ptah-Osiris)

"[Amenti’s] refuge was demarcated. The Falcon Seja (Horus the Elder - Ra) settled down with the clone of Ptah with great powers. The Falcon Seja contemplated Horus with the powerful face, his name was “Djebet”. The Segmeh spear was raised as the mighty-faced Horus exalted Tanen. 'Why is the Falcon Her sad?' asked the genius of the temple. Also the firm weapon was visible, also the mass Hed-Ur "Great White" of the earthly creator Tanen was passed on to his son Horus, the young Falcon. [Horus] the armed god rejoices before the god of the divine temple while the [aquatic] rampart of the Shebitiu [rose] thanks to their prayers."

E.VI, 183.7-10

The protective force of the Seja Falcon (Horus the Elder - Ra) is deficient, the former guarantor of powers must temporarily co-manage the Amenti with his successor. The latter is named Ptah-Shem-Her, litt. "*the image with the face of Ptah*" which I preferred to translate as "*clone*" in the text. The royal weapon of Ptah-Osiris is then transmitted to Horus. Grand Ra is sad and affected at having to cede the Amenti to the son of Isis and Osiris. During this time, the Shebitiu are still in reverence and prolong their prayers in order to keep the protective water of the Amenti domain high.

"*Horus the Elder, the god of the divine sanctuary, laughed at the armed youth, while the youth rejoiced before him. He invited him to create in his turn in his father's ancient domain. He made him swear to rebuild the Bu-Henem of the Creator, the Place de la Cistne. 'Come, modeler, towards what does not yet appear. Build therefore! Invent, discover'. The Shebitiu who worshiped the Creator, asked the young Horus to pronounce the things on the hour*."

E.VI, 183,10-12

This major passage confirms my thesis; specially, regarding the

competition between Horus the Elder (Râ) and Horus, son of Isis. Horus the Elder challenges the young Falcon: the first creative act asked of Horus is to rebuild the Bu-Henem ("the Cistern Square") of his father.

"*The young armed god then pronounced the names of the new emerged lands, the new Payw (countries):*

1) The Mound of the Radiant. And "the Mound of the Radiant" became the name of his city.

2) There was the island of Ra, Djed of the Earth. "The Pillar of the Earth" became the name of the city on the island of Ra.

3) There was the High Mountain and the land of Baket. "He with the Ka Mighty" became the name of the High Mountain and of Baket.

4) There was Mesen. "The Prosperous Place in Sieges" became the name of his town.

5) And there was "the Seat of Eternity" located at the top of the ancestral mounds.

6) Behutet was there for eternity. It was the one who is at the head of the students; this was the name of his city - the place of the founders of the Djed since […] properties of the Sages.

The Shebitiu designed the Great Siege of Horus urging it to prosper, to be strong, and to destroy enemies. A new act of creation was set in motion, then appeared:

7) The Great Siege. "He who Destroys the Enemy" was the name of his city.

The water that surrounded the Payw was to protect the different lands.

8) Thus there was the Neset Throne. This name became that of his town on the spot.

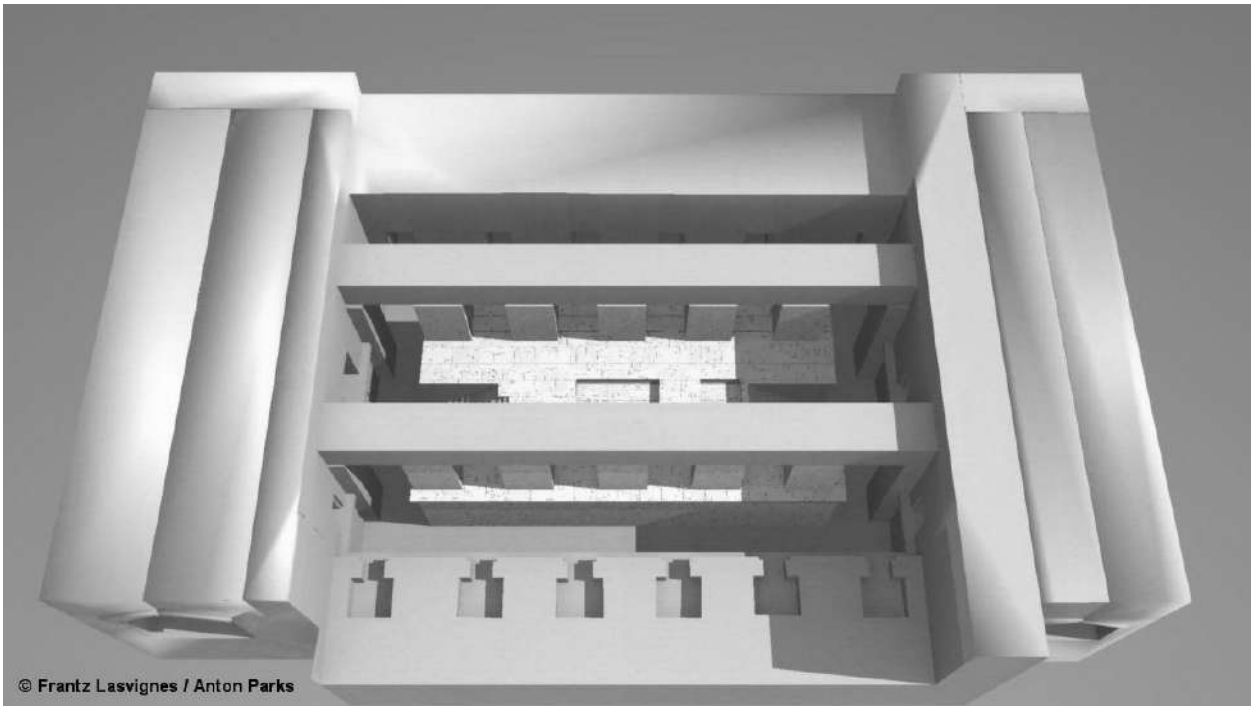
Praise:

9) There was the Great Mountain and Mesper, the circular country, the Great Place which turns green at sunrise. And "the Great Place" became the name of Mesper, the Place where the World took refuge.

'Rebuilt the Bu-Henem, the Cistern Square,' the Shebitiu again formulated to Horus. Then the word of the ancient god of the earth, Tanen, told them that they had to move to the Place of Installation. 'Look at Place Uaj dit A'â: the Place of the Throne.

10) And so, the Place of the Throne became the name of his city."

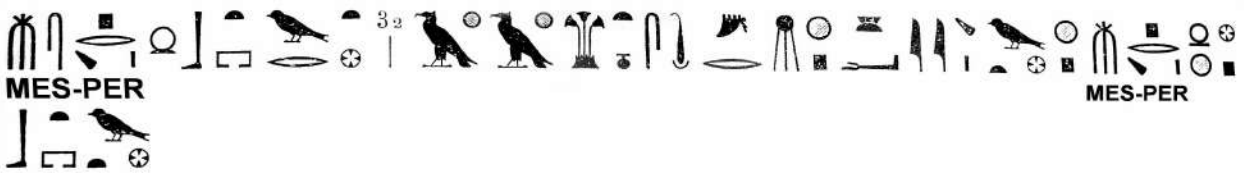
E.VI, 183.12 - 184.3



16. The Bu-Henem ("the Cistern Square") of Amenti must have probably resembled the cistern of the Osireion of Abydos (more details afterwards). 3D image of the Osireion by Frantz Lasvignes.

Horus is once more asked to rebuild the Bu-Henem, the Cistern Square of Tanen (Ptah-Osiris). The text specifies its location: in the heart of the circular country, near the Place of the Throne. The site is being accomplished according to the indications formulated by Tanen's mind...

The 10 new domains of the gods divided into 10 countries or sacred regions are strangely reminiscent of the 10 countries that subdivided Poseidon's Atlantis. In lines 184, 1-2, the text evokes Mesper, a circular country and a large mountain by its side, as mentioned in Plato's version. It is quite questionning. Here is the extract[65]:


MES-PER
MES-PER

We find the word *Mesper* composed of: *MES* ("child (s)") + *P* ("seat") + *R* ("mouth" or "word") + the hieroglyph of the earth or of the region + the determinative of the trait which indicates what the ideograms above represent. This is a small sentence with a nominal predicate where the object to be named is in second position. Mesper, therefore translates into "*the region of the children of the Seat of the Word*". Ptah-Osiris and his family possessed the knowledge of the divine word and the encoding of languages, in accordance with the discoveries made in my previous works. The name of this Atlantean city attests to it.

The new version of the central island reconstructed in the time of Horus attempts to imitate the splendor of times past. It is unlikely that the circular city is perfectly similar to that of Ptah-Osiris and especially built on the same site. The texts nevertheless express the need to restore identically in order to maintain a semblance of continuity and eternity. This concept is particularly attested in the culture of ancient Egypt.

17. The city-island Behutet located in Mesper, the circular country of "*the region of the children of the Seat of the Word*", according to the E.VI texts of Edfu translated by the author. The new version of the central island reconstructed in the time of Horus attempts to imitate the splendor of times past. 3D image by Frantz Lasvignes.

"'(Horus) come quickly to the reeds. Bring your weapon to bring joy to the God of Creation (Ptah-Osiris)'. Then the building gods built an enclosure around the Place of the Throne and a special ritual of protection was realized. Thus, the Falcon, his sacred willow and his Throne were defended thanks to the protection of Tanen. 'Horus looks at the verdant reeds' said the Falcon Seja (Horus the Elder - Ra) while rising with the weapon Shem-Wedja by his side to mow down the [places]. It is the great weapon that cuts through [water] plants and brings harm, like the talon of the hawk unfurling in beauty and tilting its arm to the ground is the Segmeh weapon which cuts the [water] plants and the reeds. And the powerful weapon was put into action, the turn of the region could turn green again. 'The greenery is back […] thus proclaimed the Ka of Ptah -Osiris ". Horus, image in the face of Ptah-Osiris! The male was Horus! He became the male of Ptah-Osiris, he became the arm equipped with the [divine] weapon! In truth "marvelous slicer", such was its name!"

E.VI, 184,3-10

The divine builders set up a new enclosure around the center of the island, called "Place of the Throne Uaj". Horus the Elder takes off with the mission of suppressing the aquatic plants that emerged during the emergence of new lands and whose abundance prevents the blossoming of a new plant world and the ecosystem. Mesper's borders region, the circular country, is green again. Horus is proclaimed as the new arm of the gods and living double of Tanen.

"*The Djed pillars of Ptah-Osiris were erected by the building gods at the limit of the central island, in a space called Bu-su-ith-ta-im ("the Place in which the Substances of the earth are endowed with powe "). The Shebitiu recited the words conceived" of old "by the great" far away "(Ptah-Osiris) at this same place on Earth. Then the tides dried up and a new Pay bank emerged. Next, the companions of Horus, his father's protector, came to the place of the waves. The Shebitiu then said, 'Come, here is the place of the crew.' Then the Heter-Her Falcon (Horus the elder) came to the place of the Djed and the [new] perche-Djeba. He reached Wetjeset-Hor, the support of the Falcon and the Ka [of Ptah-Osiris], where the emerged bench supported Horus [the Elder], the*

Falcon Seja, to which s 'was joined Neb-Heru (Lord Horus) in the name of the Shebitiu."

E.VI, 184,10-15

The gods erect Djed pillars. It is clearly confirmed that their presence makes the waters recede and that it protects the divine company. I commented on this technology in *The Virgin's Testament* and *the Awakening of the Phoenix*; it is undoubtedly a technology based on electromagnetism. The famous pillars are said to be Tesla coil-type energy columns, name taken from its inventor Nicolas Tesla (1856-1943). Ptah-Osiris would be the designer of these pillars according to information from Edfu.

The whole is located near Bu-Hebebet ("*the place of primordial waters*"), the center of the emerged countries and the islands of the justified. It is the most sacred place of the emerged countries, because it is precisely in this place that Horus planted his pole (his primitive Djed pillar) and that the Headquarters of the Falcon was built. Egyptologist Eva Reymond believes that the Bu-Hebebet forms the original nucleus of any type of Egyptian temple. In the traditions of Edfu, it is the sacred enclosure of the falcon, and the fundamental and primitive part of its temple[66].

"*Once this miracle was achieved, the poles (Djed) were installed. As for the He room, it is the place of Horus, the one that protects the Assembly and the Seat of His Majesty [… the stable home] is his name. It was performed here in a similar way "to the first", when Horus came there for the second time, at the time of the arrival of the Serpent (Seth), when the Pillar of Great Power was "still effecting" his protection.*"

E.VI, 184.15 - 184.17

To similarly restore the destroyed domain of Ptah-Osiris, the gods are progressively pursuing their work of reconstruction using technology and electromagnetism. The story ends here on the surrounding wall; because of space's insufficient. To conclude the end in a few sentences (up to line 185.2), the engravers produced an abridgment adapted to the remaining space on the north wall. Here it is:

"*The [Horus' crew] disembarked as the Shebitiu company retreated to push back the waters [and clear more land]. The Horus crew then discovered Horus and the Pay land just dammed and protected. He was*

Horus, the heir of the Falcon Heter-Her (Horus the Elder)! The Djeds were fixed and the one-who-chased-the-luminous-beings fell under the protection of the breath from the sky. crew praised: 'Come, you who are our lord the [new] Falcon of the Horizon, image of Ra. This place is built for you according to the will of the divine Ka'."

E.VI, 184.17 - 185.2

The Horus' Followers land on the central island to protect the archipelago. They praise the Ka spirit of Ptah-Osiris. The soldiers invite the young Falcon to settle down next to them. Horus is now the new owner of the maritime country and succeeds Heter-Her (Horus the Elder). The power of the sacred Djed materializes in "*a breath from heaven*" to overthrow Seth, "*the hunter of beings of light*". The place of the perch-Djeba, bequeathed to the Falcon by the Ka spirit, is declared built according to the rules. Horus now embodies the new Falcon of the Horizon, the supreme title generally attributed to Ra.

The rest of the story is found again on the west wall of the enclosure wall (I'O). There are several subjects present in passages exposed previously. The following translations are therefore deliberately summary, leaving as much as possible aside the elements already mentioned and the repetitions to keep only the essential:

"*The perch-Djeba was to restore the holy place and replace the old destroyed pillar. It was honored. The young Horus was proclaimed Lord of the countries emerging from the waves and" like Ptah-Osiris ". As successor of Heter- Her (Horus the Elder), Horus possessed the same abilities as his elder. This is why he was said to be also the Son of Heter-Her. The young Falcon spoke to his company and revealed to them the secret words of the Ka of Ptah-Osiris. The ancient sacred lands that emerged from the waves were revered. The king's new Djed pillars were the result of the word of the spirit of the god [Ptah-Osiris] and their breath would quench the waves in an instant for the benefit of Neb -Heru (Lord Horus)*."

E.VI, 176.12 - 177.2

These few lines repeat information already mentioned previously. Horus is definitely proclaimed "*like his father*" and heir to the sacred Amenti

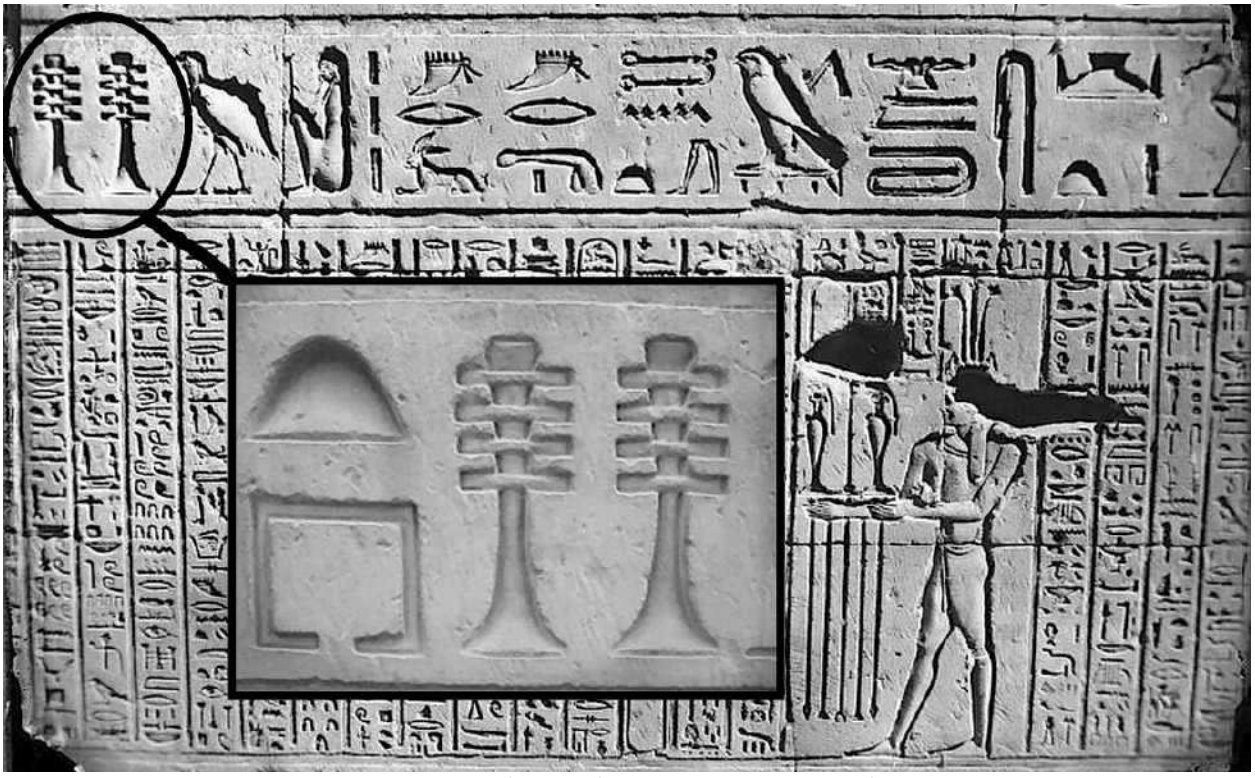
and Djed. New pillars are installed and their usefulness reformulated.

2. Activation of the last protective Djed in the islands of the gods

“Then began the arrival of the new pole which was to house the throne. The Shebitiu entered the square and restored [the other] Djed pillars. The sacred pillar, the Djed of the Ka, was celebrated. The word of the Ka of the god [Ptah-Osiris] gave his instructions as to the making of the perch-Djeba. The waters finally became calm. The ancient sacred countries emerged from the waves were renamed.

It was around the time when the mighty pole was split in half, when one of its ends was introduced into the primordial waters of the ancient crumbling domain. He became the perch-Djeba[67]. Thus, the Falcon was exalted as Lord of Jeba. A cult was performed and a silent rite was performed to protect the estate. The Holy Command was honored and the divine plan carried out by the Shebitiu.”

E.VI, 177,4-11



18. The Perches or Djed of the fluvial domain of the gods are indicated here on the walls of the temple of Edfu. A close-up of the hieroglyphs allows us to distinguish a mound and the schematization of a temple or a house near the two Djed. The power of the Djed allows the archipelago to grow by resurfacing new mounds (islands) from the bottom of the sea.

"The Shebitiu moved towards the Bu-Henem, the Cistern's Place, towards the mummified whose presence would serve the heart of the Falcon. They wanted to move the symbols of protection of the domain which contained the Bu-Henem. All the companies of Bu-Henem. The creators who looked after the foundations were present. They blessed the cistern. The Shebitiu returned to Bu-su-ith-ta-im ("the place in which the substances of the earth are endowed with power"). The waters receded and drew back. Other ancient sacred lands were in sight and cleared from the waters. The Sages, the building gods, Seshat and Tekh, and the companions surrounded Horus. All cheered the event. Bu square was inaugurated. The commandments of the Ka of Ptah-Osiris organized everything. His blessed order gave the place to set the new pillars. As a result of this action the enemy Serpent was freed."

E.VI, 177,11-14; 176.3-5

"The protection of the river domain was organized by the spirit of Tanen. His plan guided the Lord-god [Horus] to his final place. Sacred rites were pronounced to close the protection of the Abode. The main temple was in the image of the primitive Abode of Wetjeset-Neter (the Place-of-re-establishment-of-the-company of those who died). The Abode was identical as in the distant time, at the time of the reign of Tanen."

E.VI, 176,5-11

These three sections are a reminder of several previous information. Although nothing specifies how the pillars are duplicated, we understand that their action seems essential for the archipelago. Their power restores and protects the entire domain. As a reminder, I explain in *The Virgin's Testament* (2009) that the site of Giza enjoyed the same protection at the time when Seth attacked it to prevent Isis from giving birth to Horus in the Great Pyramid. At the time, I put forward a daring thesis. Today it finds its echo in ancient texts. If I had known about these registers in 2009, I would not have hesitated to mention them. In *The Virgin's Testament* I also presented a hydraulic system all around the Great Pyramid. This made the energy pillars work by providing the initial impetus, therefore the energy essential for the Djed (Tesla type coils) to start up. The fact of systematically finding in these texts the base of the pillars immersed in water gives credence to my

hypothesis. Incidentally, at the end of the 1870s, Nicolas Tesla, inventor of the coils of the same name, was unceremoniously dismissed from the best technical school in Yugoslavia after claiming that he could build a generator that would create electrical power at using a stream ...

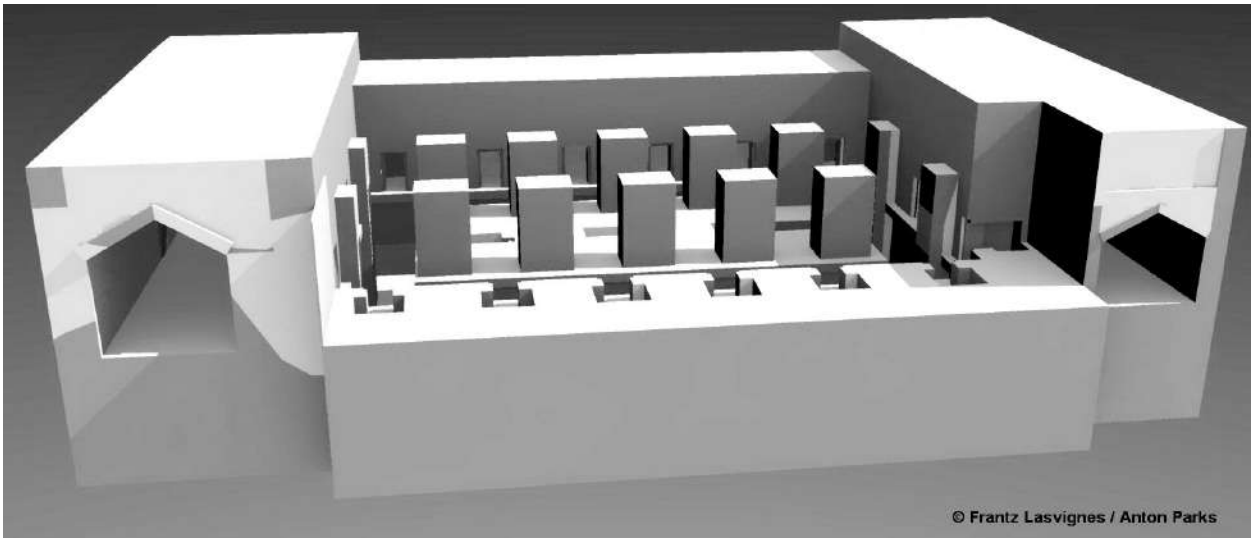
The Thoth registers systematically associate the pillars with a protection of the domain. In 2009, this phenomenon was also commented on and my theory suggested the formation of an energy barrier whose action protects the site of Giza. I leave it to the experts to comment on all these phenomena. However, we will come back to Nicolas Tesla at the end of this study, when it comes to Moses and his "supernatural" powers.

We observe that we also pay particular attention to Bu-Henem, "the Cistern Square" of the ancestor Ptah-Osiris. This sanctuary contains important secrets that must be preserved for the proper functioning and balance of the estate. If my theory on the electromagnetic Djeds is correct, then we must understand that the Bu-Henem contains the energy or the secret of the energy of the sacred Djeds.

We also note the mysterious theme of Bu-su-ith-ta-im ("*substances of the earth endowed with power*") already present in E.VI, 184,11. Another similar mention is found in E.IV, 358,17-18 where it is said: *"[The company] of the Shebitiu visited (the other gods) during their movement towards Neret to endow them with the power of the [divine substances]."*. This subject is, in my opinion, related to quartz whose properties we know as a receiver, transmitter and also amplification. This rock crystal can do almost anything in modern industry and weapons. Around the energy pillars, quartz could have played the role of amplifier in order to increase the general functionality of the Djed by playing on a resonance or even amplification effect. Thanks to this learned and powerful alchemy, the Egyptian gods mastered the elements such as the possibility of moving water.

For its part, the body of Osiris seems to resonate and pulsate on the frequency of "*powerful substances of the earth*", as evidenced by lines E.VI, 177, 11 and 14. Bones contain crystalline elements. This type of crystal is capable of receiving and emitting sound and photon frequencies (light energy). We will speak about this subject again at the end of the book when it comes to the unexplained theft of Osiris' body in Abydos. Finally, the Bu-Henem is the counterpart of the Solar Temple. This cistern temple is

undoubtedly the initial model of several aquatic sanctuaries of the ancient god of the Earth, of which the only example still standing is found today in Egypt, in Abydos ...



19. Reconstruction of the Osireion of Abydos, the original of which must have been the Atlantean Bu-Henem, according to the author's interpretation. 3D image of the Osireion by Frantz Lasvignes.

Part 3 THE LONG WALK OF THE SURVIVORS OF THE ENGULFMENT

In chapters 2 and 3 of the second part of my essay entitled *The Virgin's Testament (2009)*, I explain that the Guanches of the Canary Islands were, in my opinion, survivors of the A'amenptah / Amenti domain of the Egyptian gods. I came to this conclusion by phonetically breaking down several Guanches words and transposing them into ancient Egyptian. This method allowed me to confirm the conclusions of several linguists: the Guanche language falls into the family of Chamito-Semitic languages alongside Berber and ancient Egyptian. Since then, I have discovered the work of anthropologist Marcelle Weissen-Szumlanska and that of Egyptologist Eva A. E. Reymond.

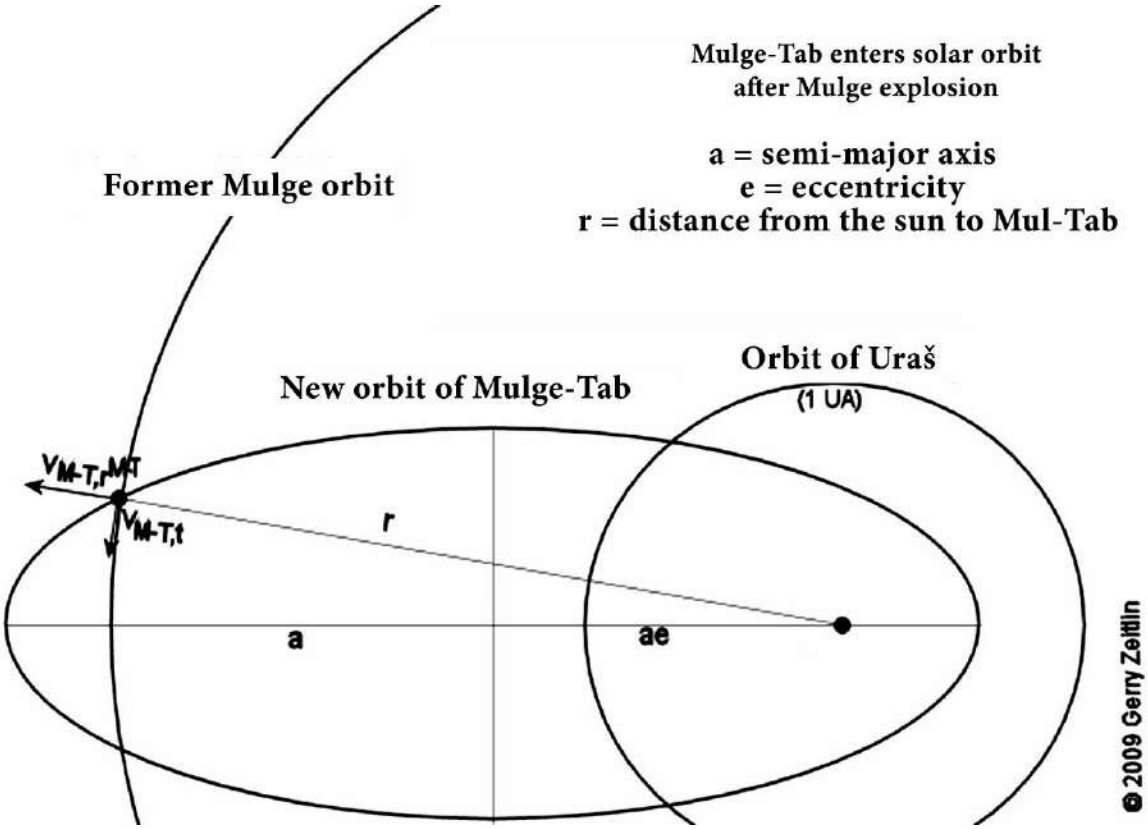
Two recent trips to the Canaries and Morocco brought me interesting elements to complete this dossier, which began in 2009. They support, from a historical point of view, the route taken by the former survivors of Atlantis, up to Abydos, the culmination of this study.

1. In the wake of the giant comet

For readers who do not know my theory on the ancient planet of our solar system, Mulge – and its former satellite – I place here a short summary taken from an interview published in the magazine *Les Grands Mystères de l'Histoire* (except series n ° 10, dated December 2009).

Since 2007, I have shown that there was once a planet in our solar system which, according to the words of the Chaldean tablets, bears the name of Mulge. Translated into Sumerian, this word gives us MUL-GE_6 "*Dark Star*" (or the *Dark Planet*). This Mulge would have exploded 12,000 to 10,000 years ago and its remains today constitute the asteroid belt gravitating between Mars and Jupiter. The explosion of this giant star propelled its old satellite which wandered in our solar system for several thousand years before stabilizing at the place it occupies today and which we know as Venus. These fantastic cosmic events had repercussions on our planet, which experienced cataclysmic upheavals leading to the great migrations of which we are trying to establish the itinerary.

The Pyramid Texts tell us that Osiris would have died during, or shortly before, the explosion of the Primordial Hill of the Sky Horizon (*Mulge*). This cosmic catastrophe freed Mulge's satellite called Mulge-Tab in Sumerian, Neb-Heru in Egyptian and Neberu in Akkadian. This celestial object caused serious disturbances in our solar system before stabilizing under the name of Venus. The Egyptian traditions of Edfu rather name this devastating planet: *Eye of Sound*. Fragments of the "*Primal Horizon Hill*" form the asteroid belt. An obvious association has been made between the death of Osiris - and later his fragmented body - and the billions of debris that make up the remains of this ancient Mesopotamian Mulge.



20. In 2009, engineer Gerry Zeitlin made this diagram from my hypothesis to try to trace the possible path of Mulge-Tab / Eye of Sound (the future Venus).

In my essay and *Chronicles*, I demonstrate that Mulge's former satellite (his moon or his son) would indeed be the planet Venus. In the "*The Morning Star Neb-Heru*" file's (2007), I compile a various universal legends which claim or imply that Venus moved several times in the solar system before stabilizing. It thus caused deluges and major climatic problems on Earth. Its last appearance as a comet, around 3,000 BC. AD, marks the end of the era of the Horus' Followers and the beginning of known and recorded historical times. This is why the planet Venus is associated with both Horus and all the historical pharaohs in ancient Egyptian thought.

Many similarities exist between Venus and Horus. After the destruction of Mulge (today: the asteroid belt), his satellite Venus, ejected from its orbit, sought to stabilize in the solar system, like Horus, born of his assassinated father Osiris, having to impose himself to find its place in a world at war. Venus, by the clamor and the damage it caused, created visceral fear in humans and gods. In this light, we can better understand the reasons why Edfu's register E.VI, 181 qualifies the wild star as the Eye of Sound.

My theses concerning Venus are similar to the work carried out by Dr Immanuel Velikovsky in his book *Mondes en Collision*[68]. Dr. Velikovsky notices and brilliantly demonstrates that the planet Venus caused at least one cataclysm on Earth. She was therefore not in the place we know her today. The only difference between us concerns the estimated dating of the stabilization of Venus. Immanuel Velikovsky places it around 687 BC. AD For my part, I place it around 3.114 BC. AD I give the reasons in the chapter called *The beginning and the end*, located in the 6th part of this work.

The Mesopotamian tablets indicate that Neberu (or Nibiru) was a nomadic star that periodically upset the affairs of gods and humans. Its origin is called "*the place of the celestial battle*", according to the Enûma Eliš (the Babylonian epic of Creation). This enigmatic location invites us to carry out an examination of the celestial geography. It reminds us of the symbolism of the Išed tree, the exploded pivot of the horizon or that of the bursting of the Primordial Hill of the ancestors among the ancient Egyptians. This ideology suggests that the sacrifice of this tree allowed the exit of Horus. Lord Horus is called Neb-Heru in ancient Egyptian. We observe identical phonetics. This epithet is found several times on the walls of Edfu, as we have seen (eg E.VI, 128.8; 184.15; 177.2).

As for the Išed tree, specialists in ancient Egypt know that it is an

image of Ptah-Osiris, like the Djed we have seen in the texts of Edfu. The Išed tree revolves around a recurring mythological theme, that of a perpetual battle between the Osirian forces and the Sethian forces. Lord Horus (Neb-Heru), son of the sacred tree, assumes a role of watchman and protector of the central pillar. He must defend the tree or the Djed. We have seen that this Djed allowed the stabilization of the islands of the gods. The destruction of this Djed undoubtedly contributed in part to the engulfment of Egyptian Atlantis. In the same way, he contributed, thanks to Horus, to the emergence of the islands on the surface of the ocean (E.VI, 177,1-2).

To determine more precisely the celestial actors who participated in the cosmic drama at a given moment in terrestrial history, it is necessary to look at Chaldean literature. Among the Assyrians and the Chaldeans, renowned for their knowledge in astronomy, MUL-GE_6 (the *Dark Star or Dark Planet*) was "*the master of hell*" or "*the master of the abyss*". The traces of this Egyptian "*Hill of the Horizon*" are perfectly identified in the Chaldean formulas in the form of this Mulge, master of the lower abyss, place where the dead descend. It represents the western mountain, where the sun sets. Close to this celestial mountain is the entrance to the underworld, beyond the waters of the great reservoir of the astral ocean. The planet Venus is its brilliant extension in the sky:

> "*The great mountain Mulge, whose head equals the heavens. The sublime reservoir of water [bathes] its abyss. Between countries it is like a mighty buffalo resting. The horn, like a ray of the sun, sparkles like l 'star of the sky which announces Dilibat (Venus), completing its brightness*.".
>
> **W. A. I. IT, 27, 2**

Egyptian literature tells us that Osiris reigns over hell, the world of the dead. For its part, its Mesopotamian form (the god Enki-Éa) embodies the master of the abyss. In the Babylonian collective unconscious, the star Mulge, which no longer existed at the time of the writing of these tablets, symbolized death and destruction. The idea of a celestial mountain, of a black star, casting its shadow on the Earth emerges clearly from the Chaldean texts:

> "*O you who cover, lord and who cast your shadow on the countries. Great mountain, father-god Mulge, who cast your shadow on the*

countries. Shepherd who rules destiny, who spreads your shadow on the countries. [...] Mulge, Pastor [true], lord of all countries, Pastor [true], lord of all angels."

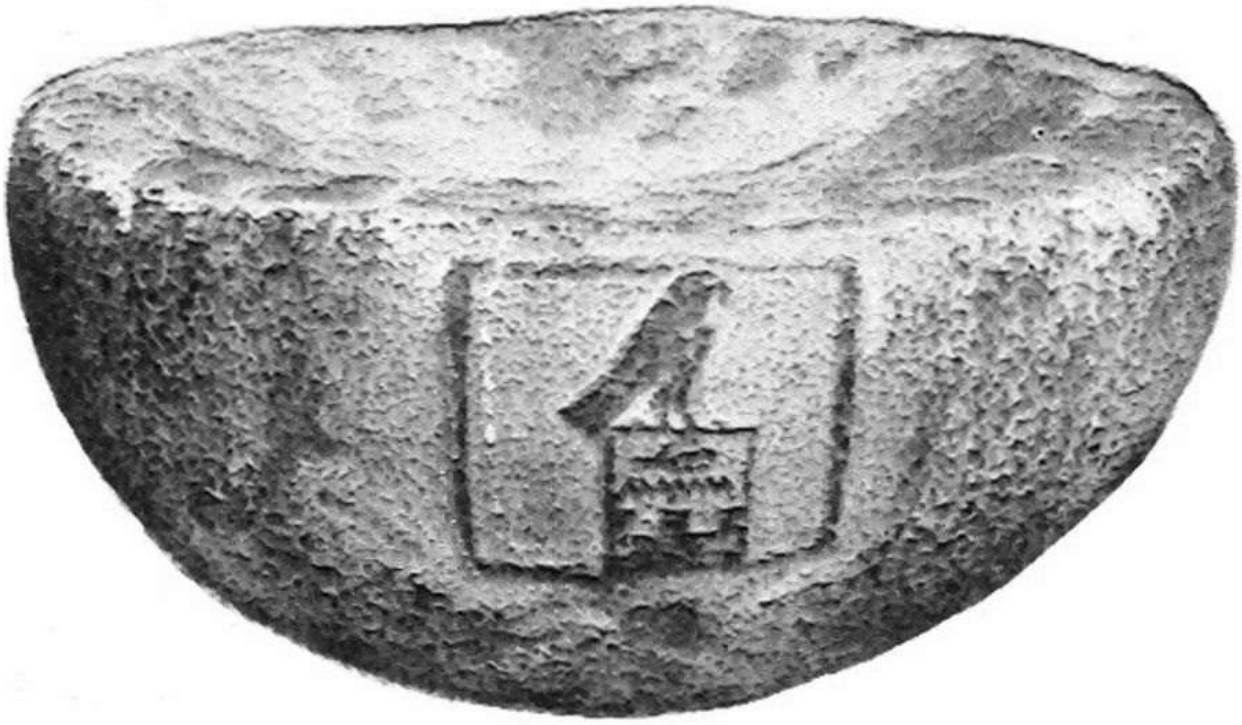
W. A. I. IV, 23, 1

In Chaldean literature, Mulge's son is called En-Zuna or Nin-Dar ("*the crushing lord*" in Sumerian). True responsible for earthly upheavals, he is "*the plague personified, described as the favorite son of Mulge, fathered by Nin-ki-gal*" (W. A. I. IV, 1, col. 1). Ninkigal or Ereskigal is none other than Isis-Hathor, the goddess of the great bottom, mother of Horus. As a result, Mulge's son (Osiris) well represents Horus, i.e. Neb-Heru.

IMAGE.

Nin-dar embodies the nocturnal Sun, the sun hidden in the lower world for half of its stroke. It is the equivalent of the Black Sun, name given to Osiris after his death and also to its extension, his son reincarnated in himself: Horus.

Horus “the crusher” of worlds and enemies has a particular name in Egyptian, it is Heru-Den "Horus the crusher". Fifth ruler of the 1st dynasty, his reign was precisely between 3020 and 2985 BC. AD, in a chaotic period of history set just after the stabilization of Venus in our sky. This reason no doubt explains the name of this sovereign, directly taken from an epithet of Horus, son of Isis and Osiris. The mortar below, kept at the Royal Museum of Mariemont, was found in the tomb of Den, located in Abydos, near the tomb attributed to Osiris.



21. Massive gray granite mortar (B101), dedicated to “Horus the crusher”. Tomb of King Den, Umm el-Qa'ab, Amélineau mission (1895-1896).

The Babylonian Nin-dar, the crusher of worlds, must triumph over darkness, that is why he symbolizes the warrior god par excellence. Regulator of time and earthly hours, it influences the movements and life of the gods and humanity: "*Nin-dar, lord, son of Mulge, measure and judge. […] Nin-dar, lord, son of Mulge, decides destiny*."(WAI IV, 13, 1).

Despite the precision of these extracts, it should be borne in mind that the Assyrians and Babylonians had the annoying habit of using older astronomical information (at least from the Sumerian period) and inserting it into their catalogs, without specific mentions; as a result, astronomical catalogs are quite confusing. The translator should not forget this specificity, which is the source of much confusion.

2. The effects of the destruction reported in E.VI, 181, in the Canaries and Azores region

The Eye of Sound – announced in the register E.VI, 181 of Edfu – destroyed the old world of Ptah-Osiris. A world that his successors painstakingly rebuilt. What really happened on the ground from a geological point of view? A study of the soil of the island of Lanzarote in the Canary Islands archipelago, carried out by the Spanish geologist Don Telesforo Bravo in the late 1950s, shows that there was a continent in the Tertiary. These lands gradually sank into the sea. Today's Canary Islands form the remains of a much larger land, once emerged. For anthropologist Marcelle Weissen-Szumlanska, this collapsed continental center linked what we today call the Azores and the Canaries. The volcanism of the Canaries, very active since the beginning of time, seems to have been particularly important at the end of the Paleolithic, according to the reports of examinations of lava flows. Successive eruptions repeated over a long period and concentrated in this limited area cover the ancient traces of flora, fauna, industry and human life, particularly at the end of the Upper Paleolithic[69].

Do we find other traces of a real collapse of marine soil in this geographical area? Without a doubt. In 1957, a Swedish oceanographic mission led by Professor R. Malaise made a considerable discovery in the Atlantic, west of Africa. Underwater carrots bring up microscopic algae characteristic of freshwater diatoms. Scientists deduced that these plant organisms necessarily came from a lake, meaning that the southern part of the shoals of the present Atlantic cavity was once located above sea level. As a consequence, the Gulf Stream was kept away from northern Europe by this barrier. Its proximity brought to North Africa a humid climate and abundant vegetation. When this barrier collapsed, the Sahara gradually turned into a desert[70].

During the last geological period, the seabed between the Norwegian island of Jan Mayen and the southern Atlantic suffered a sudden subsidence of several thousand meters. The drop-in level observed in the Arctic Ocean

ranges from 1,000 to 2,000 meters. It reaches up to 3000 and even 4000 meters in the Azores[71] region. This discovery was already noted in 1877, during the realization of the map of the bottom of the Atlantic. Thanks to surveys, the Scientific American newspaper tells us about the presence of a vast underwater plateau that had previously collapsed: "*The unevenness of the terrain, the mountains and the valleys [of this submarine plateau and] that we see in surface, could never have come geologically from sedimentary deposits, nor from an underwater elevation; on the contrary, they were produced above the water level.*"[72].

The quantity of material projected offers an idea of the disproportion of the upheavals caused to mankind during a cataclysm which caused the engulfment of vast lands and the islands of Atlantis. In these materials we find lava, gases, water and rock projections from the sky. The passage of Venus (the Eye of Sound / Neberu) brought in its wake of fire huge boulders from the shattered planet. Logically, asteroids crashed on Mars, the Moon and the Earth at the same time. An asteroid 200 m in diameter hitting the Earth would first cause an earthquake of incredible violence; the most violent ever recorded by a seismograph. Upon falling into the ocean, it would cause several successive tidal waves with waves over 60 meters high in shallow coastal areas and secondary waves over 10 m in amplitude. Such waves would present wavelengths of several hundred kilometers. Under these conditions, the secondary tsunamis would be repeated and would spread over nearly 10,000 km at more than 800 km / h[73]! With such a phenomenon, the ebb would drag the victims offshore, miles from the coast.

◆◆◆

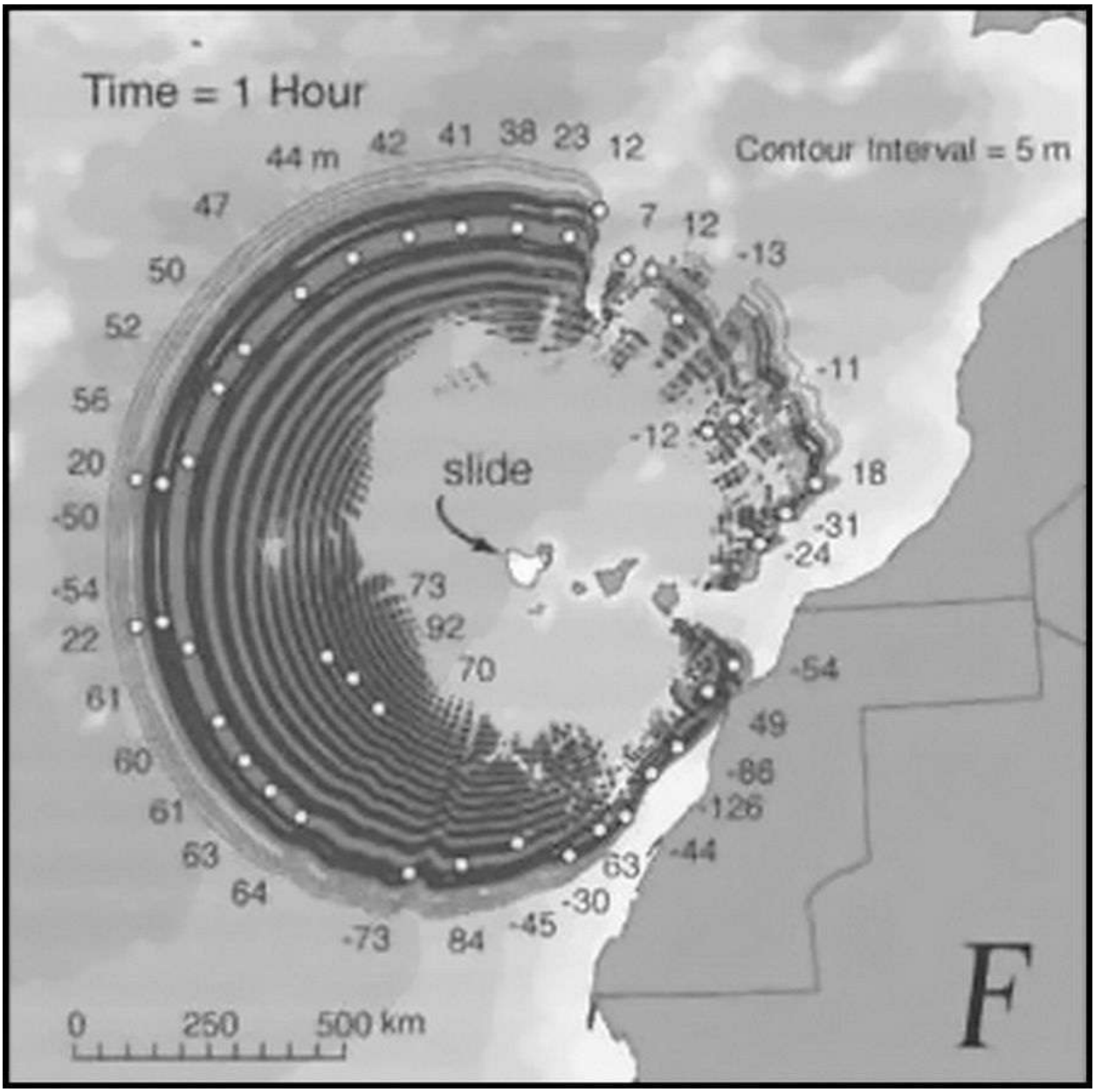
Thirteen volcanoes have been detected between those of the Canaries and those located to the northwest, in the Atlantic. To swallow up an area that extends to the minimum from the Canaries to the Azores, we have some quantitative evaluations: 1.5 to 2 million cubic kilometers for a total weight of 5 billion tons[74] of lava. This solid material appears in the form of large blocks, ash flakes and very fine dust. The water vapor served as transport to the upper atmosphere. It is still the main product of volcanic activity, all the more so when it is underwater. To carry 5 billion tons of lava into the air, it would take about 20 billion tons, that is to say a volume of 20 million cubic meters of water. Each cubic meter of water, weighing 1 ton, would thus carry,

in the form of a mixture, approximately 250 kg of lava or lava dust, representing a quarter of its volume. In its northern half, the Atlantic contains some 200 million cubic kilometers of water. Almost 1/10 of this volume of water would therefore have participated in the projection resulting from the disaster. Distributed over the entire surface, the sudden disappearance of this volume caused a drop-in sea level. Then comes the effect of flow or impressive surf which filled the lack of liquid. This kind of rebalancing takes colossal proportions, the qualifier being weak[75].

Let us take a closer look at the tsunami effect experienced in recent years in several places on the planet, which unfortunately claimed many victims. We know that tsunamis result from gigantic rock falls, even under water (collapses of a cliff or a volcano), but can also come from the fall of a large meteorite.

The island of Las Palmas, located in the Canary Islands archipelago, has focused the attention of scientists since 2001 following the publication of an article by the American Steven Ward and the British Simon Day in the scientific journal Geophysical Research Letters. Las Palmas, penultimate volcanic island in the Canaries, is located in the far west. Its volcano is called Cumbre Vieja. Its sides plunge into the sea at an angle exceeding 30 ° in places. During the eruption of 1949, the western flank sagged 4 m, leaving the volcano precariously balanced above the ocean.

Since 1999-2000, Professor Bill McGuire, doctor of volcanology (Benfield Grieg Hazard Research Center at University College London), has also drawn the attention of the international scientific community. He fears the collapse of part of this Canary Islands volcano which would cause a giant tsunami to submerge the coasts of Africa, Western Europe and America. According to some scientists, during a future large eruption, a gigantic landslide could be triggered (marked slide, "slide" on the maps below). An enormous rocky mass (estimated between 200 to 500 km3) thus risks toppling into the ocean. Recent GPS measurements indicate that it is sagging by 1 cm per year. If this part collapsed in a single block, it would cause gigantic waves crossing the Atlantic at the speed of a supersonic plane.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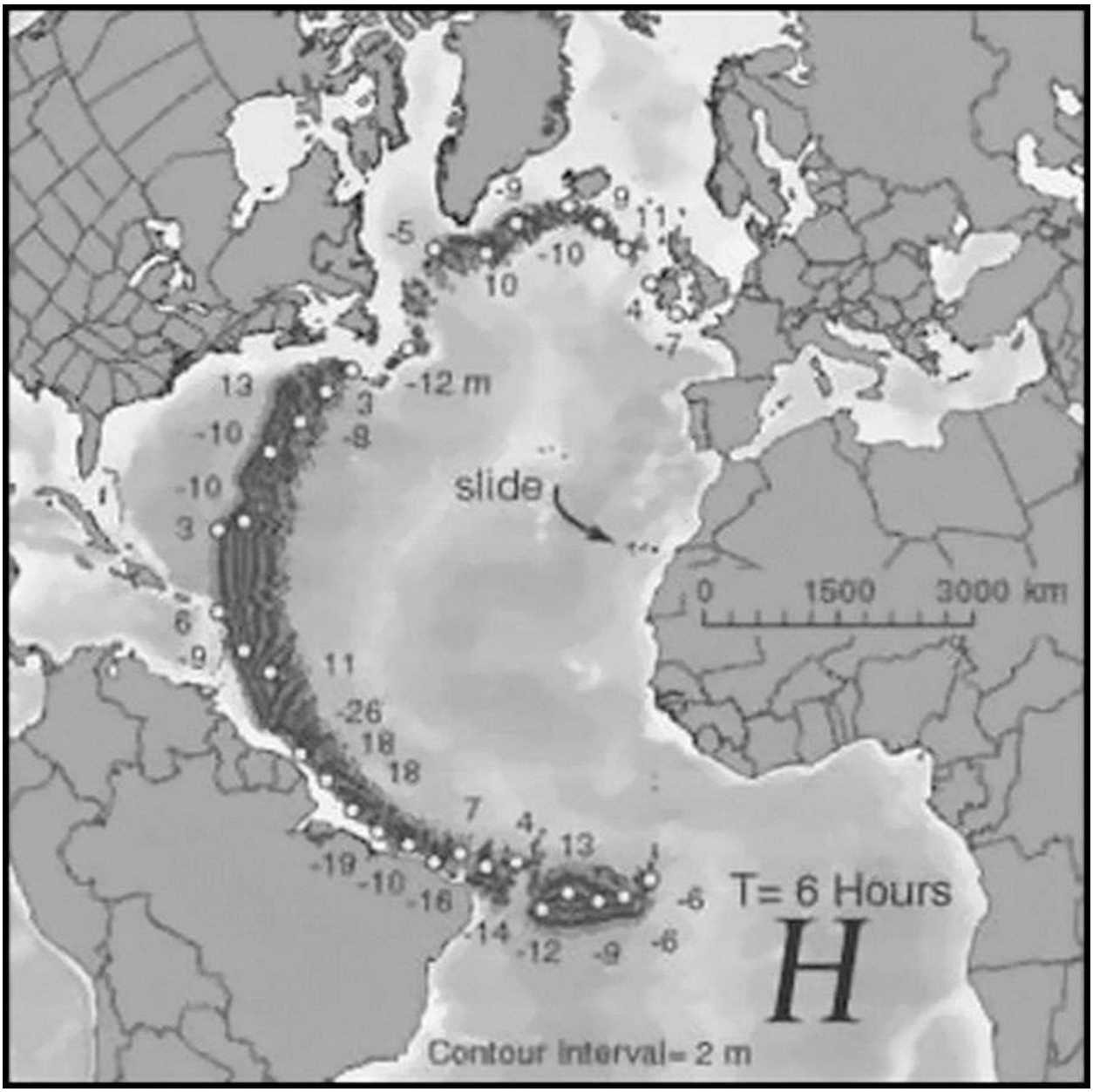


22. Modeling by Steven Ward and Simon Day, taken from

their article Cumbre Vieja Volcano - Potential collapse and tsunami at La Palma, Canary Islands (2001). The Cumbre Vieja volcano in the Canaries could soon trigger a gigantic landslide that would create monstrous waves crossing the Atlantic at the speed of a jet plane. Image F shows the effects on the African coasts, while image H focuses on the repercussions as far as the American coasts.

The most pessimistic hypothesis: For Bill McGuire (2000), the Bahamas would be swept away and an hour later, waves of 50 m would attack the cities of the east coast of the United States, causing millions of victims.

A moderate hypothesis: For S. Ward and S. Day (2001), the tsunami would consist of a wave with a size of 650 meters at the start, dispersing and reducing along its course. At a speed of 720 km / h, it would take 8 hours to cross the Atlantic before ravaging the east coast of the United States. The 10-25m wave would destroy all coastal parts of major US cities, from New York in the north, to Miami in the south, spreading up to 20 kilometers inland.

The most optimistic hypothesis: Ch. Mader (2001), world specialist in tsunami modeling, whose model incorporates more parameters and has already proved its relevance in previous examples of tsunamis, obtains waves of 3 m on the American coasts, always with a slide of 500 km^3.[76]

In 2008, a different and more advanced model than the previous ones, integrating more parameters, was published by a Norwegian team in the Journal of Geophysical Research. The collapse of the western flank of Las Palmas would give the waves the following heights: Western Sahara, 37 m; Senegal, 13.9 m; Portugal, 7.8 m; Cape Verde 33 m; Madeira, 40 m; Azores 29 m; Guyana, 14.7 m; northern Brazil, 15.3 m; Florida 9.5 m; northern United States 4.6 m. Suffice to say that the Atlantic islands would be devastated, as well as the northeast coasts of the South American continent. As for Florida, even if the expected wave decreases by more than half, it would still be frightening when you consider that this peninsula is barely emerging above the sea[77].

For ten days, from July 19, 2011, El Hierro, the smallest of the Canary Islands, experienced a "seismic swarm" which put the scientific world on alert, due to its proximity to the Cumbre Vieja volcano of the island of Las Palmas. Fortunately, without consequence for the moment.

To complete our terrifying picture, it remains to point out the gases that necessarily accompanied the eruptions fanned by the passage of Venus. They mainly contain carbonic acid, but also other suffocating gases for living beings: sulfur vapors and hydrogen sulfide, hydrochloric acid, ammonia, iron

and copper chlorides, boric acid, cyanide compounds, etc. In a very short time and in a small area, these different gases caused catastrophic effects. The masses set in motion are therefore colossal: nearly 5 billion tons of solid substances linked to volcanoes, plus about 20 million cubic kilometers of water and 20 to 30 billion tons of suffocating gas[78]. The consequences of such cataclysms are likely to upset, even permanently annihilate, a civilization.

Such chaos can cause a global upheaval of the climate. The sulfur created during the explosion would cause a cooling of the stratosphere by several degrees, causing secondary changes in the chemistry of the atmosphere, following the heating of atmospheric nitrogen by the shock wave, and the release of fluorides from the vaporized body. Among these effects are the partial destruction of the ozone layer over several thousand square kilometers, reduced luminosity, a 3 to 5 ° C drop in the global average temperature, acid rain, etc[79].

Engineer Otto Muck adds that the strongest and strongest elements in volcanic ejections turn into pumice stone. In all the volcanic ejections, pumice represents a significant proportion. When they fall back into the sea, in the case of eruptions of Etna, Vesuvius or Krakatau, the air in their pores allows them to float long enough on the surface of the water, until the moment when their total imbibition causes them to sink slowly. During large eruptions like the one(s) that Atlantis experienced, the formation of masses capable of hindering navigation can occur. During the eruption of Krakatau which hardly exceeded one hundred cubic kilometers, it is estimated that it generated 1.5 billion tons of pumice stones, that is to say a mass of about 3 million cubic kilometers. Let's imagine such a volume spread out like a blanket over the North Atlantic with its 50 million square kilometers, that would give a thickness of about 60 meters[80]!

It is undoubtedly for this reason that Plato notes in his account of Timaeus: "*This is why, even today, one can neither traverse nor explore this sea, navigation finding an insurmountable obstacle because of the thickness of the mud resulting from the shipwreck of the island.*". This reflection of Plato was widely criticized. However, we have seen above that it finds a formidable echo in E.VI, 116.3 and E.VI, 118.1-3-5 with the term Meh ("congested waters") used to designate the region. from the Strait of Gibraltar.

The observations of the engineer Otto Muck, mentioned just now,

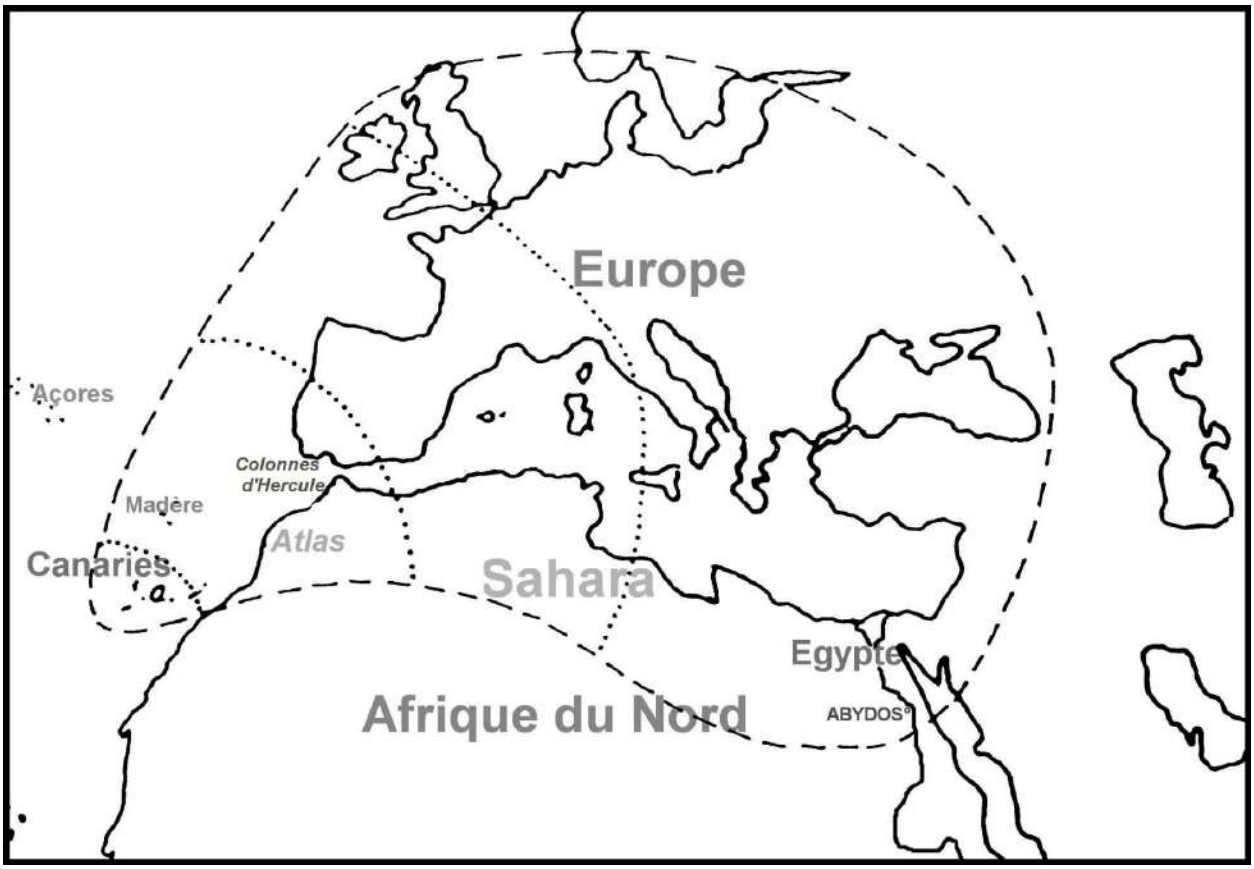
perhaps give us the reasons for the inability of the Guanches of the Canary Islands to take to sea. Indeed, the various reports of the conquests, listed in the 1400s, show us that the inhabitants of each island of the Canary archipelago had no knowledge of navigation. Otto Muck's analysis tells us that after the last disaster, the Guanches could have been stranded on their respective islands for millennia. Here is more time than it takes to unlearn the art of navigation, and viscerally fear to venture on such an evil sea[81].

Contrary to a widespread opinion by the Italian writer Boccaccio, from the account of the Genoese navigator Nicoloso da Recco (1341), it is established, by the later testimony of the Italian engineer Torriani (1592), that the inhabitants of the Gran Canaria dug dugout canoes out of dragon tree trunks, padded with oars and palm leaf sails[82]. These testimonies show that some Guanches knew how to navigate at the time of the Conquest.

The various devastating effects related above depict the difficult environment that the few survivors faced during the disaster, more than 10,000 years ago. If, as the geology indicates, a vertiginous subsidence from 3000 to 4000 meters in depth has indeed occurred in the Azores-Madeira-Canary Islands, can we hope to discover vestiges on the tops of the mountains of the archipelagos? To answer this question, let's use our common sense. What do we find today at the top of Mont Blanc (4807 meters) or even Jbel Toubkal (4167 meters) in the High Atlas? Nothing but eternal snow from 3200 meters. After such a cataclysm, we cannot reasonably predict to find the remains of a vanished civilization on the tops of the submerged lands.

3. The long road of the Cromagnoids (Cromagnon man type) and the divine Followers to Abydos

After this cataclysm, the awakening of the survivors probably took place slowly. On the east side, the groups of survivors projected on the shores of Africa found themselves scattered. Some, for the luckiest of them, embarked on old boats while others went on foot. Among theme, a few ancient Atlanteans remained in the region of Morocco. They probably constitute the stock of the Berber people[83] or, of their real name the Imazighen, that is to say "*the free men*". Still others turned to Europe. We find their trace among the "*red ancestors*", those of the cromagnoid race, the European and North African branch of Homo-Sapiens. Their journey had already started around 40,000 BC. AD to end around 10,000 years before our era. It could be that the very first cromagnoids were already survivors of previous annihilation of the ancient domain of Ptah-Osiris. The texts of Edfu reveal to us, in fact, that this maritime's domain experienced several engulfs before the passage of the Eye of Sound, around 10,000 BC. J.-C.



Historical expansion of the Cro-Magnons carried out exclusively between North Africa and Southern Europe, in a time range established between 40,000 and 10,000 years before our era. Southern development stretches along the millennial path of the ancient nomads, from the Canaries to Abydos, Egypt, and beyond. Map reproduced and adapted from the document by Jean-Claude Mahieu taken from his dossier Egypt before the Egyptians.

Anthropologist Marcelle Weissen-Szumlanska identifies three kinds of communications in prehistoric Africa. All three end in Abydos, the holy city of the Nile, at the dawn of its history, by the Pega which leads towards the western horizon. This Pega ("*door*" or "*passage*") forms the opening of a wadi and the old caravan route which stretches from east to west and which Mrs. Weissen-Szumlanska crossed at the end of the 1950s. opposite are the Canary Islands, probable vestiges of the southern part of Atlantis from which the ancient gods and Egyptians claimed to be originating.

We find this information on the walls of the temple of Edfu and in the Egyptian Book of the Dead. It is this ancient route that the survivors probably took to reach Egypt and Abydos after the cataclysm. From the original term A'amenptah ("*great and stable place of Ptah (god)*") will derive the Egyptian Amenti or Amenta, the other world of the gods, therefore the beyond. A frequent confusion arises between the A'amenptah / Amenti (Atlantis), where ancient gods died during the time of the great flood (around 10,000 BC), and the kingdom of the beyond, where are found, according to tradition, the ancient Egyptian gods and kings, such as Pharaoh Sethy I for example.

The first road served the great Sirte, towards the Aegean Islands where we have the ruins of Ptolémaïs. The second, or Atlas road, between Asia Minor and the northern lands of amber and tin, skirted the Numidian highlands going as far as the Columns of Hercules (Gibraltar). The third, the oldest - and certainly the most frequented during the Upper Paleolithic to the Badarien - was the "*formerly tropical road*", the Route of the Dead, located between the Ponant and Egypt. west, it passed through four Egyptian oases of the white desert, then in the Libyan desert[84], the Algerian Hoggar, to finish at Cape Soloéïs, facing the Canary Islands. In these oceanic places - and in them exclusively - have been found since the beginnings of the Western life, identifiable without hiatus, the massive, archaic and still current survivals of the first race of Homo-Sapiens, called Cro-Magnon - the Atlantic race. in the South of Europe, on the northern route of the Atlas, and on the southern route, from Cape Soloéïs to the shores of the Nile. Leaving a collapsed center, these men – whose childhood is lost from the records – arrived in the place named Happy-Valley. How many stopovers during emigrations? How many walking seasons? This exodus lasted long before the date of the first written and indexed sources[85].

Between 10,000 and 5,500 BC, the Sahara experienced a phase (the Great Humid) which saw the development of savannas, the establishment of

several large lake systems, the extension of oases and the growth of Mediterranean vegetation on the highlands. Frequent and prolonged rains caused deep runoff in the rock and sediment. Groups of nomadic hunter-collectors then crisscrossed this region and even reached the areas of the future deserts of southern Libya or western Egypt. Some groups sometimes settled down near water points, others remained nomadic. The power of the nomads of these remote times is explained by the control of the caravan routes and by the development of the oases thanks to a local agriculture. Subsequently the Sahara dried up, reaching around 3000 BC. J.C., in Egypt for example, an aspect close to the current period[86].

Cromagnoid had a very large stature at that time, from 1.80 m to 2.10 m. They undoubtedly had a direct genetic link with the "*Shemsu*" or Followers of Horus and Osiris, the heroes of the very obscure period called Protodynastic, or dynasty 0. We find their names in Abydos, precisely: Horus du Serekh; Horus Ny-Her; Horus Hat-Her; Horus Iry-Ro; Horus Ka; Horus Scorpio. They became the first kings of ancient Egypt, also known as predynastic; they were the following of the great gods whose name derives formally from the Egyptian word Šmš "*To follow*".

We don't know much about these Horus and Osiris' Shemsu. We know of their existence from the scattered allusions found in Egyptian documents. The Texts of the Pyramids, the Sarcophagi and the national or local mythological writings describe them as different from other Egyptians. They are said to be "red" and have a kind of mark or scar across the cheeks. The Turin Royal Papyrus speaks of the 23,200 years of reign for the gods and mentions the presence of the Shemsu for 13,420 years. Egyptologist Schwaller de Lubicz also gives the date of -13,000 years for the appearance of the first Shemsu in Egypt. Greek accounts describe them as heroes, giants with exceptional physical and psychic strength, as well as extraordinary longevity. They were among the migrants who entered the Nile Valley in the company of Horus, at a very distant time. Edfu's E.VI texts mention them alongside Horus in the great pursuit of Seth's followers and traitors to the crowns of Atlantis and Egypt. Once the link was established with the historical and dynastic kings, the Shemsu gave up the visible power of Egypt to Menes-Narmer[87], himself probably African.

The subject of the origin of the ancient Egyptians and their pharaohs is the subject of much controversy. To remedy this problem, in 1946, the German anthropologist Frédéric Falkenburger resumed the study of the

Egyptian population thanks to the analysis of 1787 Egyptian skulls ranging from ancient predynastic to the present day. Given the number of skulls studied, this analysis is still used today. For predynastics, Falkenburger distinguishes four groups:

- negroids: 36%
- Mediterranean people: 33%
- Cromagnoids: 11%
- and heterogeneous (unclassifiable and intermediate): 20%[88].

From 3000 BC. AD, the African family remains the most important. It is to her that the Pharaonic dynasty logically falls. Belonging to the Negro race from the bottom of the Egyptian population is also confirmed by historians or scholars of antiquity, such as Aristotle, Strabo and Diodorus of Sicily. As for the Chamito-Semitic presence of the Egyptian race that we find today, it must be explained by recent contacts and conquests. We find proof of this in the primitive iconographic representations. These ethnic groups are represented as captives or slaves[89].

The various research carried out for at least 300 years show that the Canarian type is formally comparable to that of the Cro-Magnon, like that of the Berbers of northern Africa. It should also be noted that the Berber tribes are not of the Arab (Chamito-Semitic) or African type, but most often blond or brown with white skin. Their presence in this part of Africa dates back thousands of years. The numerous in-depth studies highlight the points in common between the Libyan, Berber and Guanche peoples of the Canaries. We can note for example a very large number of Berber words similar or almost identical to terms of Guanche origins.

With these elements and by comparing the customs and dialects of each of these peoples, we can glimpse a Canarian connection with the Berber homeland and Libya[90]. Note also the presence of mud brick pyramids in the Libyan desert of Fezzan where the necropolises of Charaïg and El-Hatir are located. In this immense basin bottom of nearly 400,000 km2, we find the men with the heads of dogs, or wolves, who recall the followers of Osiris engraved in the Egyptian temples (cf. figure 3).

Based on the available evidence, historians have long defended the Capesian thesis affirming that the Protomediterranean, ancestors of the present-day Berbers, were originally from the Near or Middle East. However,

the most recent works challenge this thesis by demonstrating a much older neolithization in North Africa.

The Berbers once occupied a very large area, stretching continuously from west to east, from the Atlantic Ocean to Egypt, and from north to south, from the Mediterranean coasts to the countries of Black Africa. This space shrinks considerably over the centuries, under the slow advance of Arabization and the Christian era. The Berbers appear on the oldest monuments in Egypt under the names of Lebu, Tenehu and Maschawash. According to Pliny the Elder, they worshiped the stars and sun worship. This solar cult was ancient since we find this symbol on funeral vases from prehistoric times, in the form of an irradiated round disc. From an anthropological point of view, the cromagnoid man of Mecha el-Arbi (direct relative of the Berbers) and the Caspian Protomediterranean, dating from 9000 years of minimum age, are today considered as the ancestors of the Berbers[91]. Today, Morocco is home to nearly 25 million Berbers while Egypt has approximately 20,000.

4. Legends and survival in the Canary Islands

After the monumental flood 12,000 years ago, the few survivors who remained at sea found themselves totally stunned and isolated on the Atlantic summits, with nothing other than the memory of their past. No tools in hand, no clothing and no trace of civilization. Everything had to be rebuilt from scratch. Can we imagine the despair they faced and the immense courage that had to be mobilized to rebuild when they were in the most total destitution. We can assume that these survivors were simple shepherds or mountain people that the altitude protected from the fury of the elements.

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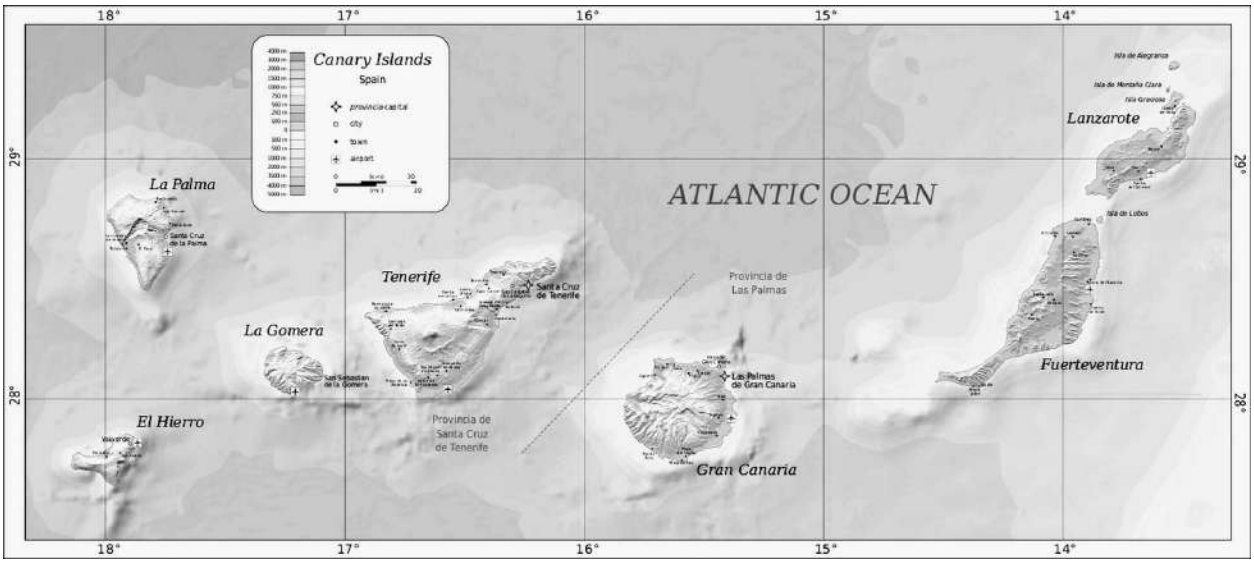
The Canary Islands archipelago is located in the Atlantic Ocean northwest of the Sahara. Its name undoubtedly comes from the Latin Canariae Insulae, "*the island of dogs*". According to the words of Pliny the Elder (23-79 AD), reported in his Natural Histories (VI, 37), this reference would allude to local prehistoric dogs of great stature. This type of canine is still present in the archipelago and adorns its official coat of arms.

The island of Fuerteventura is the closest to the African coast and is located about a hundred kilometers from Morocco. The Canarian climate is often called "*eternal spring*" thanks to the generous influence of the trade winds and the Gulf Stream. The rich vegetation of the islands exposed to the Atlantic wind corresponds perfectly to Plato's description of the flora of Atlantis. In prehistoric times, the wetter climate favored abundant vegetation. The eastern islands were lush 10,000 years before our era. This favorable climate undoubtedly contributed to the legendary beauty of the Guanche women of the Canaries. Numerous testimonies reported by the various conquerors attest to this. We will see that the Greek legends make the same observation about the women of Atlantis.


Canary Islands
Spain
ATLANTIC OCEAN
La Palma
Tenerife
La Gomera
El Hierro
Gran Canaria
Lanzarote
Fuerteventura
Provincia de Las Palmas
Provincia de Santa Cruz de Tenerife
18°
17°
16°
15°
14°
29°
28°

Several Canarian creation’s myths bear striking analogies with the story of the destruction of the primordial islands recorded in the E.VI registers of the temple of Edfu and the engulfing of Atlantis. According to Canarian mythology, a Guayota demon seized the sun and imprisoned it in Mount Teide on the present island of Tenerife. This act engendered abominable earthquakes and devastating eruptions. The natives of the Canary Islands retain the memory of a great cataclysm and the engulfing in the waves of the initial territory of their distant ancestors. The few survivors owed their salvation to the fact that they were at the time of the flood on the tops of the highest mountains. They then repopulated the rocky and volcanic residues that emerged, which today constitute the current Canaries. The abduction of the sun sparked a terrible fight between the demon and a hero named Achaman. The latter slaughtered the demon Guayota that he locked up in the mountain Teide, which is still considered today as a door to hell. After this episode, the sun, released, began to shine again in the sky[92].

The register of Thot E.VI, 181,11-15, indicates that after the passage of the Eye of Sound, the Egyptian gods reinstalled themselves in their aquatic domain around the Yu-Titi islands (the island of trampling), Yu-Hetep (Island of Peace) and Yu-He (Island of Combat). If the text is true, we can reasonably assume that the gods isolated themselves from the rest of the survivors, although no hint is made about this. It could also be that the configuration of the Canary Islands at that time is different from what we know today. We will see at the end of the book that other floods and other upheavals have occurred since. The latest floods will undoubtedly have affected the general topology of the Atlantic Islands.

Herodotus claims in Book IV of his *Histories*, that in the direction of Summers, and beyond the Pillars of Hercules (Strait of Gibraltar), and Mount Atlas, extended an area inhabited by almighty giants, but also by gods. The Carthaginians maintained that near these Atlantean people was an island called "Cyranis", filled with olive trees, vines and pretty women. This sector delimited the navigable zone attributed to humans.

The Greek legend still declares that Atlas, punished by Zeus for having participated in the struggle between immortals in search of power, supported on his shoulders the celestial vault and that he lived in an area located in the land of the Hesperides, also called "*Nymphs of the Sunset*". Legends precisely locate this place towards the sunset, near an island called "*the Island of the Blessed*". From the 7th century BC. AD, Homer's Odyssey

(IV, v. 561-586) calls this same place "*the Champs-Elysées*", which he also placed beyond the Columns of Hercules. The Egyptians called this sector Sekhet-Hetep or Sekhet Iaru, "*the Fields of offerings and reeds*". These fields bordered the Egyptian Paradise, the home of the gods ...

According to later versions reported among others by Diodorus of Sicily (1st century BC), in his *Universal Library* (Book III, chapter 31), Atlas was the father of seven daughters called Atlantides. Loved by the gods and demigods, the stories about them bring down the ancient heroes of the seven Atlantis. Endowed with a brilliant intelligence, they embodied the deity in the eyes of men, which is why they were given a prominent place in heaven: the Pleiades.

Like the Canary Islands, the seven daughters of Atlas, assisted by a hundred-headed dragon, watched over the Garden of the Gods where golden apples grew, symbols of immortality. In this paradisiacal setting, near gushing sources that spread ambrosia, they distracted the gods by singing in chorus. Honey is widely used in the composition of ambrosia, food which brought immortality to the gods of antiquity. However, the Guanches of the Canaries produced honey in abundance and this dish represented one of the components of their diet[93].

In 1803 Bory de Saint-Vincent spent more than six months in the Canaries. He leaves us with an in-depth study of the population of the archipelago, the conclusions of which join those of the ancients since Herodotus. The Guanches would be survivors of the Atlanteans, who remained on these volcanic peaks after the collapse of the last mythical island. Faced with Gibraltar and Morocco, it would be the one Plato speaks of in Critias and Timaeus. Another part of Atlantis, made up of several large islands, collapsed many millennia earlier. The drama played out in several episodes over a few thousand years. The Azores and the Canaries then form the northern and southern remains of the ancient maritime domain of the gods.

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The male population among the Guanches is differentiated by an above average size compared to "*all populations of the world*". Added to this is an astonishing phenomenon: the significant difference in size between men and women. Translated into figures, this gives:

Men: maximum recorded height = 2.10 m; average height = 1.75 m.
Women: maximum recorded height = 1.70 m; average height = 1.53 m.

Two main races coexisted, the Cromagnoid and the Proto-Mediterranean Caspian. They differed essentially by their face. The first had a broad and robust face, an elongated and narrow skull. The second presented a long face, as well as a short and broad skull. These two races shared the same type of peculiarities. Their legs were very long and their muscles powerful; some were athletic. We can reasonably think that these two original types are the basis of the ancestral strain of the Berbers. These white-skinned ancestors had a thick build. Their faces were adorned with small blue or green eyes set in wide, low sockets, while their hair was mostly fair. These peculiarities are also observed in the drawings of the painter Leonardo Torriani (1592). Most of them had a dolichocephalic skull (cranial box about a quarter longer than it is wide) which gave them an above-average cranial capacity: up to 1900 cm3[94].

24. One of the 9 Guanche kings whose existence can be found in Canarian legends. The ruler's staff of power is reminiscent of the Egyptian Uas scepter with the head of a dog.

The French anthropologist René Verneau, who lived in the Canaries for five years towards the end of the 19th century, confirms the skin and hair characteristics of the Guanches, despite an obvious crossbreeding from outside since the Conquest. *"At all times, old people talk to us about blondes and even redheads.*", he adds. According to Verneau, an elongated skull and a low face, broad at the top and narrow at the bottom are the factors that best personalize the Guanche breed[95]. Note that there was also, at the time of the Portuguese and Spanish Conquest, a small percentage of the Negroid type in the Canaries. A smaller type with a short skull and a broad nose was discovered, for example, on the island of Hiero.

The Chronicles contend that the Guanches were nimble men, full of bravery, and possessing a high esteem for warlike valor. Their legendary ferocity strews the books of the Conquest. Verneau believed they numbered nearly 100,000 at that time. Their large size, agility and strength put the invaders in great difficulty. They fought for 32 years against the oppressor. The last seven heroes and kings defeated are the subject of several representations on the islands of the archipelago.

Rather charming, the Guanches appreciated jewelry such as shell pendants, necklaces of terracotta beads and wooden combs to secure their long hair. While some of the inhabitants lived naked, the notables and chiefs were always clothed. In Gran Canaria, the commoners wore a little leather coat: tamarco and rush breeches held at the waist. The women wore a petticoat of skin falling to the mid-leg and a cap made of goatskin over their heads. They also braided their hair with bangles and tied it at the back. Notables could afford pigskin slippers and a longer tamarco. The tamarco was worn with hair inside in winter, hair outside in summer. All these clothes were colored with extracts of plants and flowers. Some Guanches wore hats trimmed with feathers, shell necklaces or bone necklaces[96].

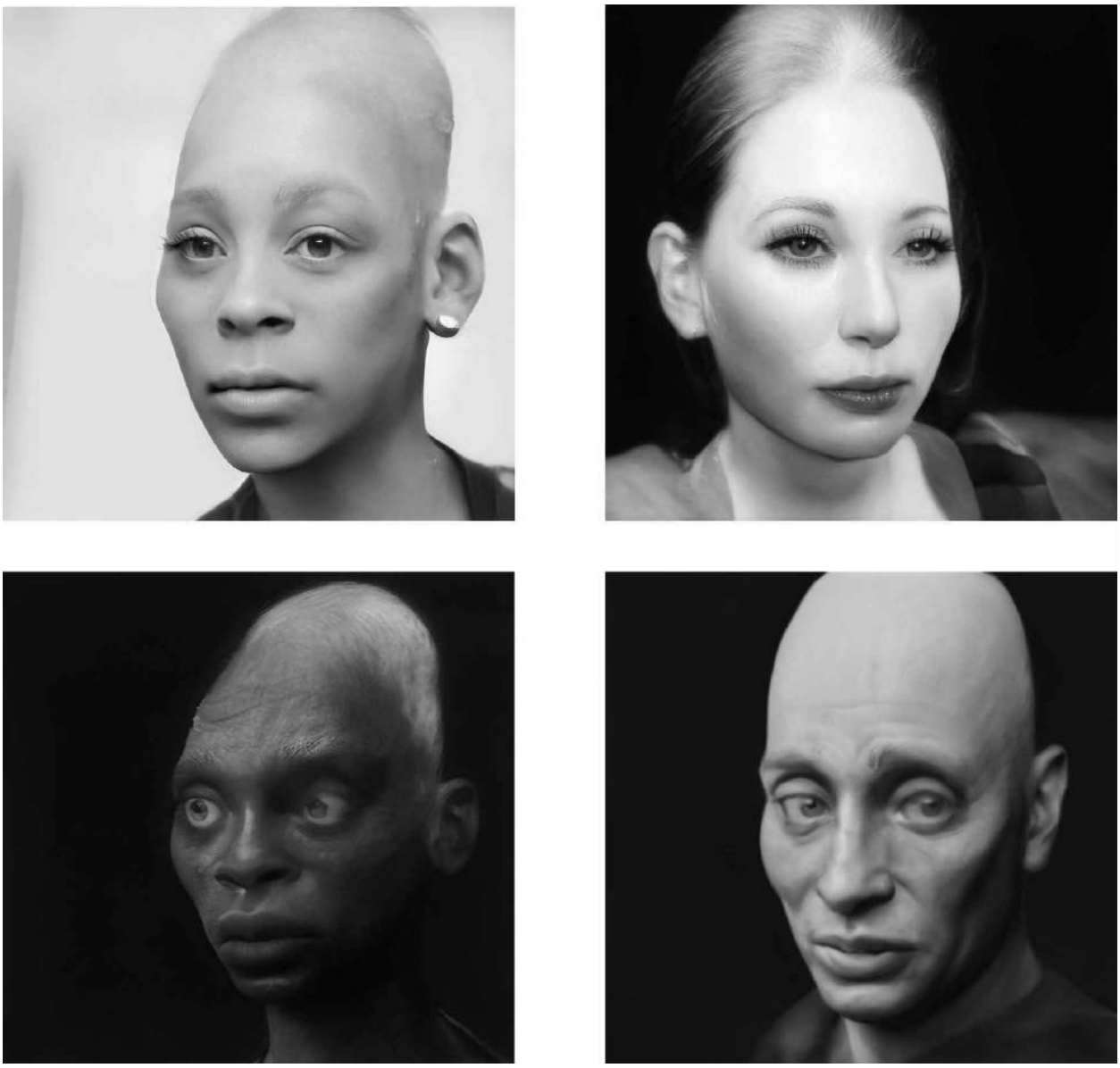
25. Guanche art. This symbol with concentric circles is very common in the Canary Islands. It reminds one of Plato's Atlantis. Is it a coincidence?

Gran Canaria inhabitants used wooden or terracotta seals called Pintaderas. These objects have a conical or pyramidal handle and were used to imprint rectangular, square or triangular geometric patterns on the skin. Strangely, we find this kind of cachet on the other side of the Atlantic, in Mexico and Colombia. This same type of utensil is also present among the Berbers and the Egyptians. According to the religious concept accepted by the people in all the islands before the Conquest, souls were generated by the sun. This belief is particularly observed among the Amerindians (Mexico, Peru) and the ancient Egyptians[97].

The Guanches attached great importance to the feminine element, as a symbol of fertility. The chroniclers Abreu Galindo and the painter Leonardo Torriani evokes two women on the island of Fuerteventura, one of whom did justice and the other prophesied. On the religion of the Guanches, information reports the influence of the Faycag (priests), the worship of idols, the offering of milk and butter in stone temples (Fquen) or on the top of the mountains[98].

The ancient Canarians embalmed their dead like the Egyptians and Peruvians. Their techniques differed from that of Egypt, by the rudimentary means available to embalmers, but the principle remained the same. Mummification seems to have been reserved primarily for kings and notables. The embalmers were a separate, feared caste of both sexes - each working on the dead of their gender. Mummies exhumed from caves have often been found wrapped in rush, with their viscera placed in containers placed near the body. This practice is reminiscent of that of canopic jars in Egypt.

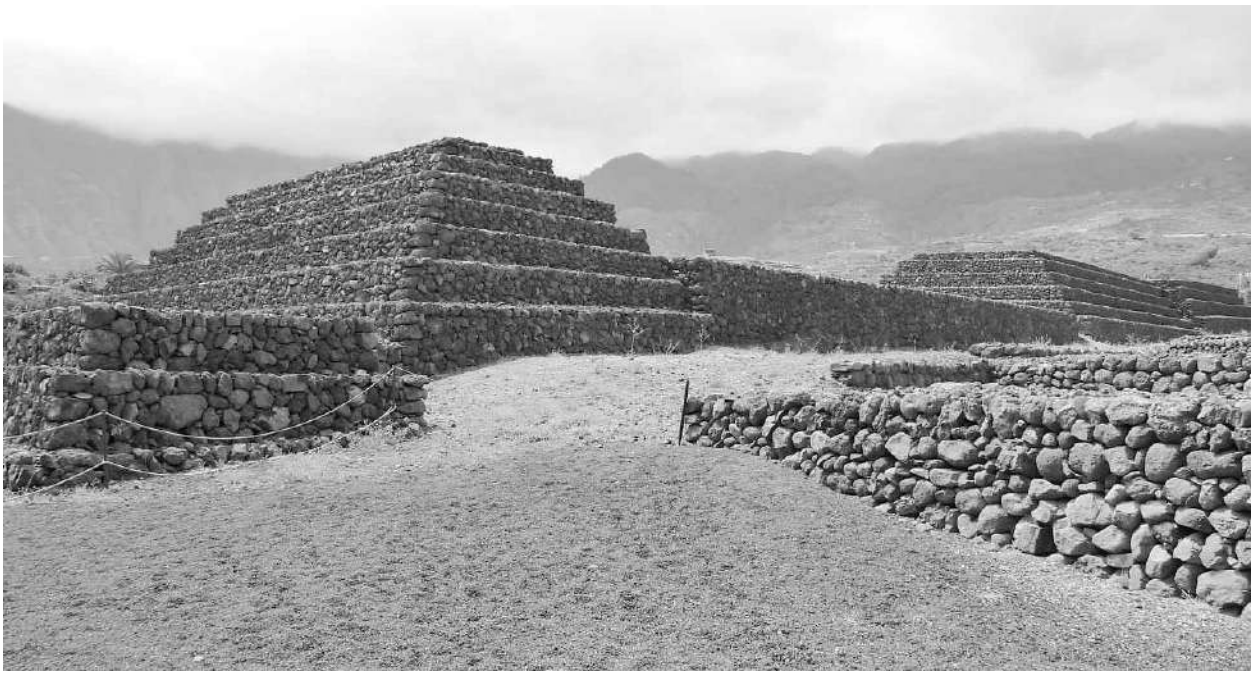
26. a. Guanche mummy of a male person in his thirties and measuring 1.69 m. His skull is surprisingly elongated like that of the ancient Egyptians and Peruvians. The mummy was found in Santa Cruz de Tenerife in the same region as the pyramid complex.



26. b. Face reconstruction with elongated skull types © Hanael Parks

There is a step pyramid complex on the island of Tenerife, such as can be found in Mexico, Peru and Saqqarah in Egypt. I went there in summer 2010. To access the site, you have to be very patient, because the signs are very discret and you quickly get lost in the small alleys of the villages below. The pyramidal site is located high up, to the east of the island, in the village of Güimar which belongs to the province of *Santa Cruz* de Tenerife. Since 1998, we owe public access to the pyramids area of this ethnological park to anthropologist and archaeologist Thor Heyerdahl (1914-2002). His project was financed by a Norwegian shipowner Fred Olsen, residing in Tenerife.

There is a very good information center in the park, a rather captivating little museum, a film showing and a large summary of Heyerdahl's work. A sailor dressed in Atlantean awaits the visitor at the entrance of the museum. The idea that the Guanches descend from the survivors of Atlantis is strongly anchored in the unconscious of the Canarians. This notion manifests itself among the inhabitants in many details. There is even a local food brand called *El Atlante* where we see a logo of a former Guanche king, a weapon in his hand.



27. View of part of the pyramidal complex in the village of Güimar in Santa Cruz de Tenerife.

Astronomical studies carried out by researchers from the Institute of Astrophysics of the Canaries on the pyramid complex of Güimar, reveals that the small pyramids are oriented to the setting sun of the summer solstice and the rising sun of the winter solstice, according to the horizon of the site. This alignment faces the island of Gran Canaria and the African continent. These findings suggest that the pyramids served as an astronomical station for predicting key dates and possibly for establishing a calendar. They were also, most certainly, a ceremonial character.

The origin and age of the pyramids is a major problem. Some researchers, not afraid of being ridiculous, see only piles of stones piled up by farmers to clean their cultivated land. Still others argue that these pyramids were built in the 19th century, basing their thesis on the dating of pottery found above the site of the pyramids. Some even evoke the hypothesis of a Masonic origin (sic) on the pretext that Freemasonry was in vogue in Spain and the Canaries at the end of the 19th century. Anthropologist and archaeologist Thor Heyerdahl, who specializes in human migration, disputes these opinions. He made a series of observations on the Güimar site from which it emerges that:

1) Unlike agricultural terraces made up of pebbles found on the land, pyramids are built using angular blocks, extracted from lava flows. Each stone is oriented outward.

2) The layout of the terraces is very precise and the frame made with the greatest care, probably with the help of ropes.

3) The large angular stones are cut with precision and the hard rock is cut to fit the walls of the pyramids.

4) Carefully constructed stairs lead to the tops of each of the pyramids and their platforms. The stairs are always on the west side, so that when you access the terraces, the sun is right in front.

5) The main complex of the pyramids of Güimar is astronomically oriented on the summer and winter solstices[99].

28. Another pyramid of Güimar, in Santa Cruz de Tenerife.

Thor Heyerdahl postulated that the Canaries served as a base for ships that sailed between the Mediterranean and the Americas. Before taking the great ocean, Christopher Columbus made a stopover in the Canaries. Thor Heyerdahl was certain that there was a link between Canarian culture and that of Mexico or Peru.

Old photographs indicate that there must have been other pyramids on the island of Tenerife, but their stones were used decades ago to build houses and walls for the intensive cultivation of bananas.

On the other hand, the presence of several platforms on various Canarian archaeological sites undermines the idea of constructions dating from the 19th century. For example, the site of Zonzamas on the island of Lanzarote, presents us with an enormous ceremonial platform, adjacent to the Guanche constructions. Few people also report the inexplicable presence of another pyramid complex in Brenabaja, on the island of Las Palmas. The thesis of a construction dating from the 19th century, of Masonic inspiration moreover, does not answer these questions.

29. Another pyramid complex in the Canaries: that of Brenabaja, on the island of Las Palmas. Its presence confirms a lost knowledge and excludes the hypothesis of the Güimar site in Ténériffe as being an isolated case, or even a hoax dating from the 19th century.

Despite different dialects depending on the islands, we know that the Canarian language had a common origin. The chroniclers of the Conquest observed it during their studies among canarian. Pushing the analysis further, it was found that the construction of sentences presents variable analogies even if the strict isolation of each island from the others led in the past to specific and distinct developments. Without being able to affirm it with certainty, it seems that the primitive origin of the Guanche language ranks among the Chamito-Semitic languages alongside Berber and ancient Egyptian. The discoveries of alphabetic inscriptions in Libyan characters, linked to the Libyco-Berber Saharan writings, tempt some historians and researchers to see the Guanches as exiled or shipwrecked Berbers. As the researcher and author Jacques Gossart specifies: "*A good number of authors have guessed in this an irrefutable and definitive proof of the African origin of the Guanches. Needless to say that they have "forgotten" to evoke the other alternative: the Canarian origin of the Berbers and the Egyptians!*"[100].

Generally, the language of the indigenous Canarian populations is considered to be a branch of Berber. We have identical word series in Berber and Canarian, both in their meaning and in their phonetics. Some linguists who favor the thesis of reverse immigration moving from North Africa to the Canaries, point to the influence of a modern Berber. But well-established expressions resist any comparison with current Berber, especially sentences and verbs[101]. The unity of language is nonetheless indisputable, from the Canary Islands to the oasis of Siouah in Egypt, but also from the Mediterranean to Niger, as the prehistorian Gabriel Camps tells us.

The fundamentals of language, grammar, just like simple phonetics, resist a very long separation and differentiation of the genres of life. However, the affiliation of Berber with other languages, geographically close, was proposed very early; even from the start of the various studies. In 1838, Champollion, prefacing the Dictionary of the Berber language of Venture de Paradis, established a relationship between this language and ancient Egyptian[102], but since, no study confirms it.

In *The Virgin's Testament*, I deciphered several words of Guanche origin in Egyptian and demonstrated an obvious relationship between these languages. There were indeed words common to all the Canary Islands such as *Ahemen* or *Ahemon* ("water"). In Berber, water is called *Aman*. So *Ahemen-Ptah* and *Aman-Path* would both translate to "*the waters of Ptah*", which again brings us back to Egyptian Atlantis, the domain of Ptah-Tanen-

Osiris.

The Guanche *Ahemen* or *Ahemon* ("water") undoubtedly also relates back to the god Imen (Amon) of ancient Egypt as "*Source of all things*" and "*to be hidden*". Egyptian mythology tells us that Amon fertilized the cosmic egg shaped in the Primeval Waters. From this creation came the mound of origins surrounded by its islands; this is exactly what Ptah-Tanen-Osiris did.

Amun, sun god, is generally represented in the form of a ram surmounted by a sphere. Egyptologist Albert Slosman does not hesitate to assimilate the rams with spheroids of the rock engravings of the Moroccan Atlas to the Egyptian god Amon. For his part, the linguist René Basset (director of the Higher School of Letters of Algiers) mentions the name Guanche Aman ("lord") and also relates it to the Egyptian Amun. These discoveries also encourage us to translate the Canarian combination Aman-Ptah into "*the lord Ptah*" or "*the place of the lord Ptah*", while this same phonetic combination restores in Berber "*the waters of Ptah*". Undoubtedly, the mystery is dispelled ...

Part 4 IN THE FOOTSTEPS OF OSIRIS IN ABYDOS

- Archaeological chronicles 1 -

Here, I offer to the reader extracts from two very interesting small studies on Abydos written in 1898 and 1905 by archaeologist Émile Amélineau to whom this book is also dedicated. Mr. Amélineau searched the sacred necropolis of Osiris at Umm el-Qaab over three seasons. The main part of the text is taken from an article published under the title *Abydos dans les temps ancien et les temps moderne*, Le Tour du Monde (travel and travelers' journal), Librairie Hachette et Cie, Paris, 1905, and *Le Tombeau d'Osiris* (Monograph of the discovery made in 1897-1898), editions Ernest Leroux, Paris, 1899[103].

28 août 1850
12 janvier 1915.

30. Emile Amélineau

Émile Amélineau entered the seminary where he studied at a very young age. He was ordained a priest in the diocese of Rennes, a city in which he also attended the Faculty of Letters. In 1878, he took courses in Egyptology and Coptic in Paris with Gaston Maspero and Eugène Grébaut. In 1881 and 1882, he obtained from the Ministry of Public Instruction a mission order to carry out research on Coptic documents with a view to a future publication.

He was appointed a member of the French archaeological mission in Cairo in 1883 and made his first visit to Egypt that same year. At that time, he gave up the priesthood to devote himself exclusively to scientific research. In 1887, Émile Amélineau defended his doctoral thesis in letters, Essay on Egyptian Gnosticism, its developments and its Egyptian origin. We owe him several collections on Christian Egypt that he published between 1885 and 1895. In 1895, Amélineau asked to be temporarily relieved of his function of lecturer at the École Pratique des Hautes Etudes, to return to Egypt in the hope to search various sites.

Funded by wealthy barons eager to donate their money to science, he was commissioned in Egypt from the winter of 1895 to March 1899 to resume the excavations of Abydos on the site of Umm el-Qaab - excavations abruptly interrupted in 1881 by the death of the archaeologist Auguste Mariette. Luckily, Amélineau was supported by the director of the Egyptian Antiquities Service at that time, Jacques de Morgan, who shared his experience with him. De Morgan took him to Dahshur to show him his work, and to introduce him to the rigorous methods of an excavation campaign.

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Émile Amélineau takes a fair and even moving look at Abydos, the holy city of Osiris and stronghold of the very first pharaohs, as well as on ancient Egypt in general. The finds and theses of Émile Amélineau on Osiris, his tomb, and the origins of the ancient Egyptians were regularly attacked by the archaeologist Gaston Maspero. These rivalries sparked a public lynching on the part of Maspero who succeeded Jacques de Morgan. Maspero therefore held the famous post of director of the Egyptian Antiquities Service, a prestigious post that every Egyptologist dream of. The Académie des Inscriptions et Belles-Lettres still remembers this hectic episode.

Émile Amélineau made some brilliant discoveries which aroused many jealousies. He had just found the trace of the first pharaohs of historic

Egypt, but also located the tomb which the world of Egyptology dreamed of exhuming at that time. A frantic race had started at the end of the 19th century. All the great archaeologists desperately searched for the tombs of the first pharaohs, but especially that of Osiris which attracted innumerable crowds for several millennia. Even the great Auguste Mariette failed in this attempt. The stakes were high: in this geographical location, the oldest historical traces of civilization in the Middle East and the beginning of royalty rub shoulders.

The discoveries of the "novice" Amélineau, compared to the greatest, triggered the ire of the Egyptian microcosm, in particular that of Gaston Maspero who openly displayed disproportionate superiority. The storm unleashed by this major discovery fueled not only an annoyance at being overtaken by a newbie, but also a fundamental disagreement over the nature of Osiris. The Egyptology academia and its *intelligentsia* considered the characters of the Egyptian pantheon as mythical entities while Émile Amélineau was convinced of the historical existence of characters made of flesh and blood. This difference in conception still persists despite Amélineau's discoveries and those undertaken after him.

In his brilliant testimony, Émile Amélineau informs us of the situation of Abydos at the time of his excavations, nearly 120 years ago, but also of the mentality of the inhabitants of this unique locality. His report explains the evolution of Abydos after the disappearance of the cult of the gods and its grip by men with sometimes distressing cruelty. Vast subject for which I gave my feeling in 2011 in the conclusion of my essay *Eden*. I now let you discover the moving and precious testimony of this great pioneer.

Anton Parks

The Mother of Pots

by archaeologist Émile Amélineau
who excavated the necropolis of Abydos,
from November 1895 to March 1899.

“I owe first of all a grateful memory to the small town (Arabet-Abydos) which sheltered me for four years of my life, and which provided me with considerable monuments whose importance suddenly revealed, to the less clear-sighted eyes, a hitherto unknown era, now quite undeniable.

The site on which the small town was located, because Abydos was always a small locality, should not differ much from that on which today the poor villages which were formed on the ruins of the ancient city are located. The Nile flowed quite far from the tomb of Osiris (in the desert), the Arabian chain had from then on, all its preferences, and it moved away, as far as it could, from the Libyan mountains; this is always the case, and the nature of the terrain seems to require it.

From the river to the holy city of Osiris, a wide plain stretched out already, cut by few canals, extremely green for five or six months of the year, embalmed by the scents exhaling from the fields of bersim, beans, lentils and all the other plants that were already cultivated there, animated by the annual migrations of animals and men.

Near the villages, the countryside is covered with trees and shrubs, acacias, tamarisks, palm trees, all the fruit trees that the backward inhabitants have come to know. Behind a curtain of these trees, all enveloped in their foliage, Abydos, formerly as today, must have appeared with its mud-brick or mud-brick houses, raised on hills of rubble.

Abydos was therefore never a large city: the remains of the ancient city still partly occupied by modern villages, amply demonstrate this. It stretched in length, from north to south, along the sandy strip that runs alongside the mountain and follows it in its withdrawals and returns, over a distance of about a kilometer or a kilometer and a half, to a depth that does not exceed 300 or 400 meters. It was unique in that the city of the living mingled with the city of the dead. The houses, small, built of mud bricks or earth, pressed against each other, seeming to envy each other the light, and having no other purpose than to avoid the heat. A few rare gardens, with their palm trees rising to the sky and the other trees known in the country, were the property of the lucky favorites of the reigning Pharaoh.

In the city of Abydos, as in all Egyptian cities, there was a nobility with sound titles, umbrella-bearer to the right of the king, great prophets of the various gods honored in the city and in the capital of the *nome* (administrative division), that is to say to Thinis[104]; heads of all Pharaoh's works, royal goldsmiths, chasers and sculptors who claimed to have great merits, etc. But not all of these titles carried a corresponding wealth, and the people of Abydos lived as best they could, mainly from theft. Although sometimes the destruction and frequently the spoliation of almost all the monuments that Egyptian art constructed and adorned, have been an endemic disease in all times and in all places, yet no other locality can boast of having awarded Abydos on this point.

The necropolis is there to prove it: the despoilers at all times have removed what previous generations had hidden there with the greatest care, and that from the top, as from the bottom of the social scale. Great officers of the king, priests of Osiris had not shied away from the expropriation of the dead for the benefit of their needs, and such and such a tomb was used two or three times for different families. Or, if one carried the delicacy of the conscience to a truly extraordinary degree, one took the stones, one changed them side, and one was left with it to engrave on the side left free, the titles which the we thought we were in favor of posterity.

If in Hell, before the sacred tribunal of Osiris, the 42 assessors of the god and the god himself proved inexorable for anyone who had committed the crime of looting graves, very few inhabitants of the holy city will have found favor before the universal Lord Osiris, unless they had the means to corrupt the Incorruptible, which should not surprise in the valley of the Nile.

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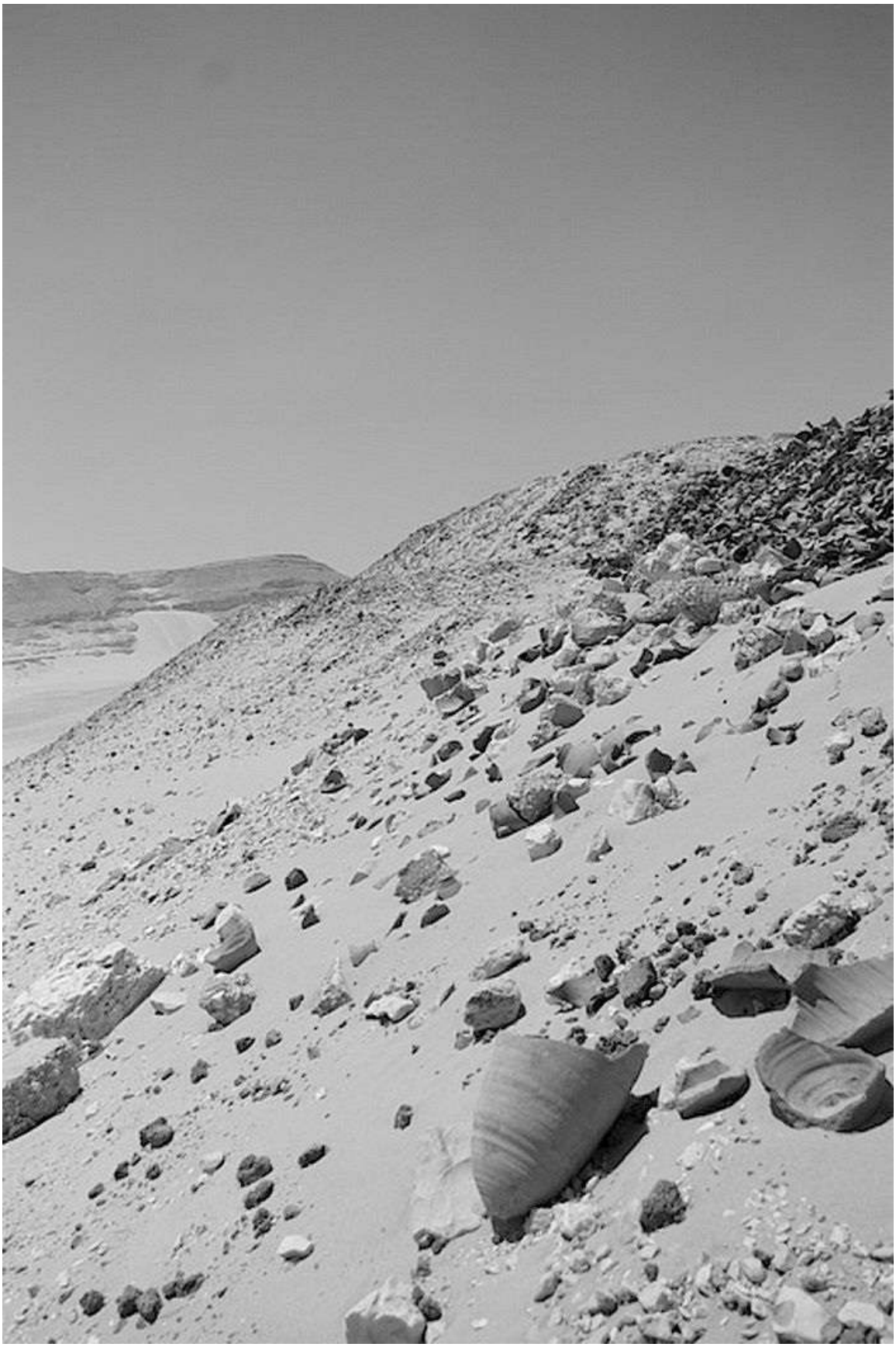
As soon as I arrived in one of the modern villages which stand today on the site of the ancient city, and my inspection of its necropolis, I was struck by what still remained to be done. The embarrassment in which I found myself arose precisely from the too great abundance of tombs in an immense necropolis which measures about 8 kilometers in length, if not more, and 3 kilometers in its greatest width. I decided at first for expectant excavations, then gradually I moved towards a curious site of the necropolis that the natives called Om el-Ga'ab (Umm el-Qaab), I had the first hill excavated or butte which presented itself to me, still following the scientific

rules from which I had promised myself not to depart and from which I did not depart, in fact[105].

The necropolis of Om el-Ga'ab (Umm el-Qaab) is a very small part of the Abydian necropolis. It is located to the west of the current village of El-Kherbeh, almost in a straight line from the sacred lake of the temple of Osiris which still exists south of the great temple which is currently referred to as Kom el-Sultan, that is to say, of the hill of the sultan: this sultan is the master of Abydos, namely Osiris[106].

[The hill where I found the tomb of Osiris] was covered with shards of red pottery that glistened in the sun and attracted attention from afar. I have estimated the number of these shards at twenty million, and I do not think I am exaggerating. These potteries were from all eras: there were large and small, neat and coarse; but the vast majority were composed of very small coarse earthenware vases, barely cooked, and some even in raw earth[107].



31. Piles of pots and shards invade the southwestern Abydos Desert and the graves. No doubt they contained life-giving water from the Nile or oils intended for Osiris that each pilgrim brought to his tomb or near the monuments dedicated to him (Photo: Qmole2).

It is precisely these vases whose model dates back at least to the 3rd dynasty and whose manufacture was no doubt bequeathed to the Egyptians at other times by their ancestors that the current natives of Abydos call Ga'ab (Qaab), if although the name by which they designate this necropolis means "*The mother of small pots*" [today translated as "*the mother of pots or shards*"]. These vases are unusable for the most part in the uses of common life: they are too small to contain something that can be used for any purpose, but they are on the contrary very suitable for the use of a worship rendered to someone [108]...

All [the pottery or fragments containing inscriptions] mentioned priests of Osiris, and the priest was seen worshiping Osiris, either alone, or in the company of Horus, or else of Isis. All therefore related to the myth of Osiris. One of them even bore the following inscription: "*Priest of Osiris Makheru*", that is to say of Osiris "*just in voice*", an epithet which is given only to the deceased. These whole or fragmentary potteries therefore showed me that a cult had been rendered in this place to the dead Osiris. In fact, I have found evidence of this cult from Menes to the Ptolemaic period[109].

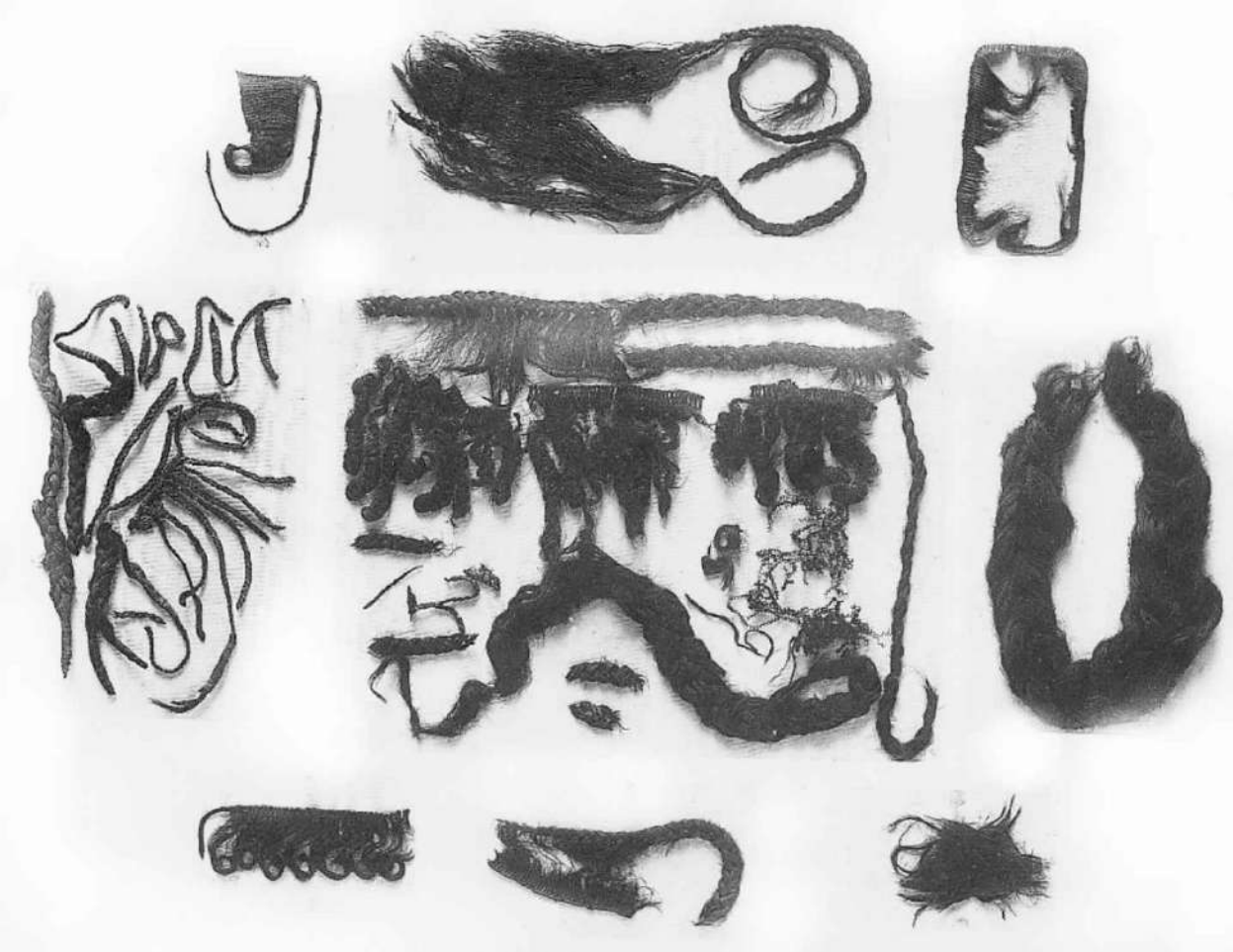
There were also large potteries, the largest even that we know today, of all shapes, from all lands, some intact, others broken, with or without hieroglyphic, hieratic or demotic inscription. Some of these vases, notably large zirs which probably dated from the 22nd dynasty, were over a meter high with a very large body. I do not believe that the name of Om el-Ga'ab (Umm el-Qaab) can target them; because, they were deep enough in the sand, some even at the bottom of the layer of rubble and we did not suspect the existence, while the small vases of which I spoke earlier attracted the view and were on the surface. There is yet another reason, which is that, despite the spoliation and destruction of the cult which had brought the vessels of this shape and smallness to this place, popular sentiment had altered its course to deflect the obstacle. that they were expanding: instead of going to this ancient necropolis to bring the vases that testified to their piety, the inhabitants of Abydos, who had become Christians, each year, on Good Friday, went there to look for these same vases that they gave as toys to their children, having transported to the anniversary of the passion of Christ the worship that they once rendered to Osiris on the anniversary of his passion, translating it into a similar act and always demonstrating the vitality of ideas received from their fathers. Today the custom still exists; but, as the work which I had carried out made it very improbable the continuation of this implicit worship, my

workmen chose the most beautiful specimens of these small vases and took them away every evening to give them to their children, as they told me. They never took larger vases, although they could have done so without inconvenience, since I had given them the facility by granting them permission to take them away[110].

32. Preliminary excavations of the tomb of Djer, assimilated to that of Osiris. The Amélineau workers had to remove and transport nearly 70,000 cubic meters of sand and shards. Along the path to the right are whole pots. Excavations by Émile Amélineau carried out in 1897 in Umm el-Qaab, Abydos.

[All around the tomb of Osiris], the adjacent tombs offered a remarkable peculiarity: in almost all of them we found women's hair braided with admirable art. I have had this hair picked up with great care and only consider it artistically one of the most beautiful things I have come across in this year. These hairs were scattered in the sand and were not attached to any skull: it was visible that they had been put there in a moment of devastation, because they were on all the floors of the tomb and I for my part believe that 'they came from the tomb of Osiris. Some were braided, others braided with the most meticulous care and with so much skill that hair artists would not do better today, if they did so well. Next to black or brown locks and braids, there was white hair, and all that hair had belonged to women. The despoilers, having plundered and emptied the tombs in the east as much as they could, threw the rubble and the objects which they removed from the central tomb [of Osiris] into the tombs, and among these objects are were finding the hair I'm talking about. Now what could these hair do in the tomb of Osiris? The author of the treatise *De Iside et Osiride* (*Isis et Osiris*) will answer us, because he teaches us that Isis, as soon as she learned of the murder of her husband by her brother, cut a braid of the hair of her head and took a dress of mourning, consecrating the former as a pious memory of the regrettable loss she had just suffered[111].

Never before had such custom been attested in the tombs… Pétrie and de Morgan have not found any elsewhere because, except for Osiris, it was not the habit of Egyptian ladies to cut their hair as a mourning sign. It cannot be said more that this hair was braided at the time of death, that the woman was buried with it, that this hair has become detached from the skull over the centuries and that I have found it in the graves. It was not so, because in order to do such work, you had to have your hair at your disposal; hair still adhering to the head would never have been able to take the shape that has been given to them and to represent the primitive designs that have been made them represent. Some of them must have taken several days of delicate and careful work, if not several weeks. They could never have been given these shapes if they had adhered to the skull of a dead person[112].



33. Models of hair braids found in the tomb of Osiris and its surroundings. Excavations by Émile Amélineau carried out between 1897-1898 in Umm el-Qaab, Abydos.

The great religious buildings that had been erected in Abydos by the piety of the great pharaohs, such as the temple of Osiris, those of Sethy I, of Ramses II, to name only the most famous, were not themselves sheltered endemic spoliations, and, something which will seem surprising at first, but which should not ultimately surprise, those who were the first to set an example, were the very successors of the pharaohs builders. The temple of Sethi I, for example, was partly despoiled by Ramses II, Sethy's own son; and, as he had not sufficiently completed the work, his successor and others did as he had done, so that the temple, which was never completed, bears the cartouches of three or four kings who arrogated to themselves one after another the honor of never having finished it.

In the years that followed, the ceremonies of worship not being practiced more than in part, the priests found it desirable to approach closer to the place where they exercised their ministry, to lodge in the holy temple, and it was in the holy place itself that the fanatic monks of Egyptian Christianity found them, as they ruined the royal and sacred edifice and buried twenty-three priests under the ruins. It is not surprising therefore that the lower-class population, following the example set by the priesthood, seized all the temples, built their earthen dwellings there, and profaned the holy places with all the filth imaginable, so that the marvelous buildings have escaped complete ruin, only by the overflowing dirt of the inhabitants ...

Abydos presided, without the least doubt, over the first historical blossoming of the Egyptian empire; but before this remote period of about sixty centuries before our era, it was already populated and very advanced in the ways of civilizing progress. While we do not know anything about the events that took place at this time, which may go back fifteen to twenty centuries earlier than the previous date, on the other hand we already know a lot about the peaceful or warlike habits of the populations who lived in Abydos. The arts were cultivated there with marvelous success, industry made magnificent progress there: the objects furnished by the excavations are there to prove it and to show that from that time hieroglyphic writing[113] had been found. The same uncertainty reigns over the so-called historical events during the first dynasties; We know, however, that the cult of Osiris was already established and practiced there, that a large rectangular citadel had to be built which still exists and which today is called the Shunet el-Zebib.

However, it is necessary to go as far as the 6th dynasty to find in the

history of Abydos names which have come down to us and which have conquered an eminent place in what is called human history ... But we must pass until the 7th Dynasty, under the Egyptian Middle Empire, to find the city of Abydos again in a flourishing state. By this time, the feeling of family had taken an immense development; a need for justice and equality seemed to have taken hold of all the best placed hearts. In fact, the inhabitants of Abydos, from then on as still today, formed vast clans which the head of the family ruled with authority, with love, but ensuring that this love did not exceed the limits of his home.

It is necessary to pass until the 19th dynasty to find fortunate Abydos. This is not to say that before Sethy I, Abydos did not count any temples or other great monuments: there were undoubtedly some. The temple of Osiris, ruler of Abydos, already existed near the hill, as today, under the name of Kom el-Sultan, that is to say the Hill of the Sultan (of the king), which means to me the Hill of the Master of Abydos, Osiris. But these temples were undoubtedly not built of stones: stones capable of being used in architectural constructions are rare in the mountain of Abydos, there is hardly anything but loose sandstone, thus lending itself badly to decoration, and to bring other materials from far away, it was necessary to be animated by more than benevolence for the Abydian city. Indeed, all the constructions that can be attributed in Abydos to the old or the middle empire, are in brick. Sethy 1st was the one who was the first to build an entire temple there all in sandstone or limestone. The edifice he erected in honor of the gods and men who had preceded him on the double throne of the double Egypt, is not only a marvel of construction and architecture, but also of the most refined in all its forms.

The Pharaoh had lavished there all the treasures of Egypt, artistic treasures as material treasures; not only the gold dazzled the sight, scattered in profusion in this gold room whose walls, columns, ceiling reflected the dull luster of precious metal on each other, but also the whole building shone, marvelously decorated with these bas-reliefs which cover all the walls and which have remained the last word in decorative art in Egypt. It is unlikely that the (recent) inhabitants of Abydos have never understood the distinguished honor granted to their city by Pharaoh Sethy I by having this temple built on their territory: what they saw more clearly, it is the profit which they would make with the pilgrims that this marvel would attract in their city, in the pompous festivals of which the rich building would be the

scene. Moreover, when the guiding thought, which had watched over the destinies of the temple, died out with the life of Sethy I, the temple was not completed. Ramses II was the first to plunder his father's work, to spoil it as much as he could without too much shame, to leave it unfinished in the parts which were not visible at first glance, and which could not be entered. than the great figures of worship and of the court.

So, we can still see today, in the parts of the building located to the west of the temple, entire rooms which have received no other decoration than the line drawings that had to be removed from stone, by digging out the whole field from which they naturally detached themselves. In still other rooms, there is no vestige of decoration other than the pretentious dedications that certain Pharaohs, like Meneptah I, Ramses III and another Ramses had engraved at will, as if they had the desire to participate in the artistic work of Sethy I and to appropriate it surreptitiously. But art in their day was in too miserable an era of decadence for it to be possible for them to succeed in their chimerical design: they only succeeded in showing those who want to see how vain their pretensions were and their hateful art.

The temple of Sethy I is not the only one that exists in Abydos: Ramses II could not fail to give course to his mania for construction. There was in fact built a temple which bears his name and which, despite the historical scenes which decorate the walls, is a striking testimony to the inferiority of the artists who were employed to decorate it. He not only limited his ambition to this pale imitation of the paternal building, he had a second temple rebuilt south of Kom el-Sultan to the west of the temple of Osiris; but he made the great mistake of having these two constructions in limestone, because there is hardly anything left of them, the *chaufourniers*[114] having found in them ample material for their industry. Moreover, he built a small chapel in Abydos, very close to the western mountain, in the middle of the necropolis, and of which nothing remains but the broken base of a colossus of Nekhao. Abydos, from the point of view of monuments, is therefore in no way comparable to certain other cities, such as Thebes, for example, since Memphis is destroyed. In this respect, it cannot in any way be put in competition with the two capitals of ancient Egypt; but as a decorative art, as an intimate art, more made to speak to the heart than to confuse the mind, Abydos is without rival in the whole of Egypt, and all the travelers who have visited the temple of Sethy I leave under the spell, carrying in their hearts the most vivid memory of their trip to Egypt.

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But what was most admirable in Abydos was its immense necropolis, which is more than two leagues in length, on an average width of about 1 kilometer. This is where all the generations who have lived in Abydos have gone to bed, one after the other, since the city has existed ...

Unfortunately, the natives, from the old empire to the present day, have been the greatest destroyers of monuments: there is not a single tomb in this immense necropolis that has not been violated, when it is not. hasn't been twice. But it is only fair to add to this first cause of universal desolation which strikes first as soon as one visits the necropolis of Abydos, a second cause just as brutal, just as ignorant and superstitious, I mean the fanaticism of Christians, and, among Christians, of those who, aspiring to a more perfect life than the rest of mortals, thereby aspired to brilliant actions which suddenly put them as high above the vulgar as their acts of worship and mortification. What damages the Christian monks did in Egypt and especially in Abydos is incalculable, and I only hear about the spoliations, the destruction of grandiose monuments bequeathed by the genius of ancient Egypt to the admiration of posterity. Their foolish fury was especially directed against the great images of the great gods, as if the works of art could have made the new god in whom they apparently believed tremble on his throne.

Until the sixth century of our era, Abydos had remained almost unscathed from Christian zeal: although its monuments had not been completed, although no one took care of their decadence, although the natives had run out of silver or gold, families jealous of each other would have destroyed everything they could destroy, however the temples, especially that of Sethy I, had retained their worship and part of their magnificence. Foreigners came to visit these wonders, and, as proof of their admiration, found no other means than to degrade what they admired, by writing on the walls, on the representations of the gods, in the chapels even more mysterious, their names obscure and pretentious, shining testimony of their perfect imbecility.

Despite this parasitic vegetation which was always increasing, the temple of Sethy I was still the theater of pharaonic worship, I mean the worship that the whole of Egypt rendered to its greatest kings, and here in particular to the father of Ramses II. This cult still had a considerable staff, when, towards the first years of the 6th century, a monk, who had built his

convent to the north-west of the city, Moses[115] (Moyse), to brand it by designating it by name, undertook to destroy in one fell swoop both the worship of the ancient kings of Egypt and the influence which the members of the clergy attached to the temple still retained. It was a grand struggle and the fanatic monk managed to secure victory. One day, a day of horror, blood and fire, the hypocrite Moses began to pray, called the anger of his god on the temple and the priests of the temple, an earthquake shook the building to its depths. depths and everything collapsed, burying under the ruins twenty-three priests and seven hierodules. The thing thus told is like a miracle; but the reality, which we still see written by the spectacle of the furious demolition, is quite different.

The monks, guided by their chief Moses, arrived from the north-west side, they opened a breach, which was relatively easy, and, armed with powerful iron bars, their troop, very numerous, recruited from all they could. There were in the city followers of the new religion, by means of the fire which could do almost nothing on the huge stones of the building, but which found a natural nourishment in the colors making the walls shine, tried to destroy everything what she could destroy. But they met with resistance, and if the terrible death surprised their opponents, it also had to lay down some men of the fanatic horde. Still, if we could believe that this destruction took place in a day of popular anger and madness! But the demolition lasted a long time, the anger had subsided and the fanaticism alone survived. The whole temple became the scene of the crimes of these impious destroyers; they tried to move and remove huge stones, and only succeeded in making them take a position hardly different from the one they had at first; their fury mainly attacked certain representations of the gods, mainly that of Amun. They hammered it on the face and the hands, victoriously inscribed the name of the Lord where the names and images of the ancient gods of their country had been. And so that we cannot question their miserable conduct, they took care to engrave on the walls, at the top of the columns, the name of their leader, apa Moses, Moses the holy, the blessed, and on the very day that had place this savage destruction. Posterity knows who to blame.

This story undoubtedly relates to the destruction of the temple of Sethy I, but also to all the acts perpetrated by Moses in the necropolis of Abydos. What emerges from the plausibility of the operations is that the monks of Moses took a considerable time to complete their nefarious work

and that it was only at the end that they experienced resistance from their fellow citizens of Abydos[116].

Presumably, the monks of Moses had the final victory, since the spoliation was made complete, at least for a large part of the necropolis ... The discoveries made during the excavations during the three years have demonstrated this with an abundance of evidence such that there is nothing more to be desired. The first year, during my exploration of the tombs I unearthed, I had encountered certain fragments of hard stone vases bearing inscriptions in Coptic letters which left no doubt about the passage of the followers of Christianity.

Some drawings were found in the upper layer of the rubble, but others on the contrary were found at the bottom of the tombs, in particular the tomb of Osiris. In particular at the back of the chamber was found on a fragment of a cylindrical alabaster vase, a head drawn in charcoal that everything suggests to be a head of Christ[117].

34. Head of Christ found by archaeologist Émile Amélineau in the tomb of Osiris. The representation was engraved on a fragment of a vase by Egyptian Christians. The new cult replaced the old one. Excavations by Émile Amélineau carried out in 1898 in Umm el-Qaab, Abydos.

It was in the midst [of these ravages], of all this splendor and all these memories that for four winters my existence passed. The modern life of the inhabitants of Abydos was not made to move me, however little, from the environment which I have made a habit of. Every day, every moment, my eyes were drawn to ancient scenes of which the present generation has retained all the scent. This perfume is not always without some unpleasant odor, but it must have been the same in the past.

The villages which currently stand on the old site of the city of Osiris are still divided into two camps: that of the violent, next to that of the peaceful. Seth even has more followers than the Good God, Osiris. The violent are solidly organized under leaders as cunning as they are hypocrites. During my stay in Abydos there existed a band of criminals who acted under a direction that everyone knew, who ravaged the country for ten leagues around and with whom the local authority used composition, delighted to be free of it for little expense, in return for which it had its share of all the booty produced by nocturnal and violent expeditions. If, in the neighborhood, the members of this honest brotherhood heard of a man who, by his skillful business or his inveterate savings, had succeeded in possessing some money, in hiding it as well as possible - and the spies of the gang were quickly informed, - thanks to the complicity of a silent moon, sixty or eighty men, armed with good advanced rifles, went to the scene, surrounded the houses, terrified the neighborhood with their threats, entered without asking permission and seized the coveted treasure, as if it were the simplest and most just thing in the world.

During my third stay, this horrible gang robbed a house in a village north of Abydos, threatening the eldest son of the family to cut him to pieces, if he did not indicate where was the savings collected by his dad. This son was more concerned with his life than with money, and this is understandable: he told the Abydos criminals what they were looking for, and they withdrew as if nothing had happened. They then went south to wreak havoc, and there, as the man whose money they wanted had managed to escape, they killed him the next day. These two expeditions had taken place in the space of fifteen days. The local authority, I mean the Governor of the province, was moved by these two events which had caused some noise, and he ordered an investigation accompanied by a domiciliary visit. The provincial prosecutor's office set in motion, he wrote to the district police chief, the latter wrote the same to the local magistrate of Abydos, and this

worthy man had nothing more urgent than to warn the evildoers from having to relocate anything that might speak against them. The next day the police arrived, and thieves and assassins lavished on him the most complete and most Muslim denials, laughing from behind at the disappointment of the government officers.

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Alongside these cultists of Seth, there are the cultists of Osiris, the former of whom still laugh as much as they once did. These peacemakers provided the greater part of the workers employed in the work that I directed, but on themselves the doctrine of the adversary of Osiris has rubbed off: they have little respect for the property of others. They showed me great respect, perhaps grateful that I was making them earn something, which is the only god they truly honor.

They show me one of the representations engraved on the walls of the tombs, so that I could imagine that the goddess Isis, the great enchantress, still had the power recognized in her by the men of the past. The songs which they repeat in the middle of the sand and the dust, without almost never stopping, are undoubtedly those tunes that the god Osiris taught to their ancestors and that they delivered to them as the generations passed on earth: the simplicity of the airs which hardly consist of more than three or four notes, but which have a very precise and very accentuated rhythm, would be enough in itself to prove it.

When I returned to my house in the evening, after their day was over, they accompanied me singing, and as long as my imagination took part I could imagine myself making a triumphant entry, on my modest mount, in the city of Abydos. If the work had brought to light some large monument, they would bring it to my house, pulling sixty, one hundred men on the ropes of a sled which is still the same since ancient times, punctuating their steps to their tunes ancient, happy and happy with their fate which is however only miserable. During the day, their work always showed me the same supervisors, distributing the same blows with the same whips, as I saw on the funeral bas-reliefs.

35. Clearance of the tomb of Djer / Osiris, west side. Excavations by Émile Amélineau carried out in 1897-1898 in Umm el-Qaab, Abydos.

In spite of all these enchantments, the black earth of Egypt has one great fault, it is to feed as little as possible the inhabitants who occupy and work it; but if the solitude could be complete there, I would not look elsewhere for a more pleasant paradise ... Nature is lavish there of all the goods. The spectacle she offered me is one of the sweetest that man can contemplate. When the sun had disappeared behind the mountain, in that slit of Abydos spoken of in the Egyptian texts, the calm which invaded the gentle countryside was a divine balm for the wounds of the day. We would have liked to perpetuate life here. And when night followed day, when the stars, one by one, appeared in the sky, the depth of the atmosphere was so transparent, so distant, that one can perfectly understand that the first men who inhabited the valley of the Nil could have taken them for lamps suspended from the vault of the heavens, for they stand out with such relief in the firmament that it seems indeed that they need to be suspended by some thread. It is then that one begins to dream of all things, of oneself, of others, of all that may have pleased in the life of men and of things; that one goes beyond the limits of existence and of the world, to lose oneself in a marvelous life, almost unknown, in the midst of fantastic worlds.

All that is needed is to pronounce the enchanting words that all dreamers know: "*Golden doors of heavenly imaginations, open!*". And they open up, we enter these enchanted worlds, we live there as we would like to live, we forget the evils of present life, we create incredible pleasures that are of as much better and delicious as we are alone in sharing them. Every evening, from the solitary table where I was repairing my exhausted strength, a star, always the same, rose to the zenith of a little bull's-eye pierced in the brick wall and intended to bring in the freshness and the birds. I still see her when she enters the field of the little window, I follow her all the time she takes to browse the small space through which she appears to me, I tell her my desires and my regrets, my aspirations and my setbacks, I take her for confidante, and it is, alas! the only being that I could take for confidant of my thoughts; and when she disappeared I was really alone, having no more to talk to.

Loneliness surrounded me on all sides. Night had invaded everything, the earth and my mind. I then sought in sleep the oblivion of all things on earth, happy if the golden doors of heavenly imaginations still remained ajar to me during my sleep. And the next day the songs of the birds, the barking of the dogs, the comings and goings of the men who got up, who chatted first

in a low voice, then aloud, all the sounds of Nature were warning me that the he hour of labor had struck, reminded me that the worries of the day awaited me. And, with an alert step, rejuvenated by the night, I walked towards my daily task, braving the cold of winter, the heat of this day as it rose, in love with the search for antiques: my task had taken over me entirely."

Émile Amélineau

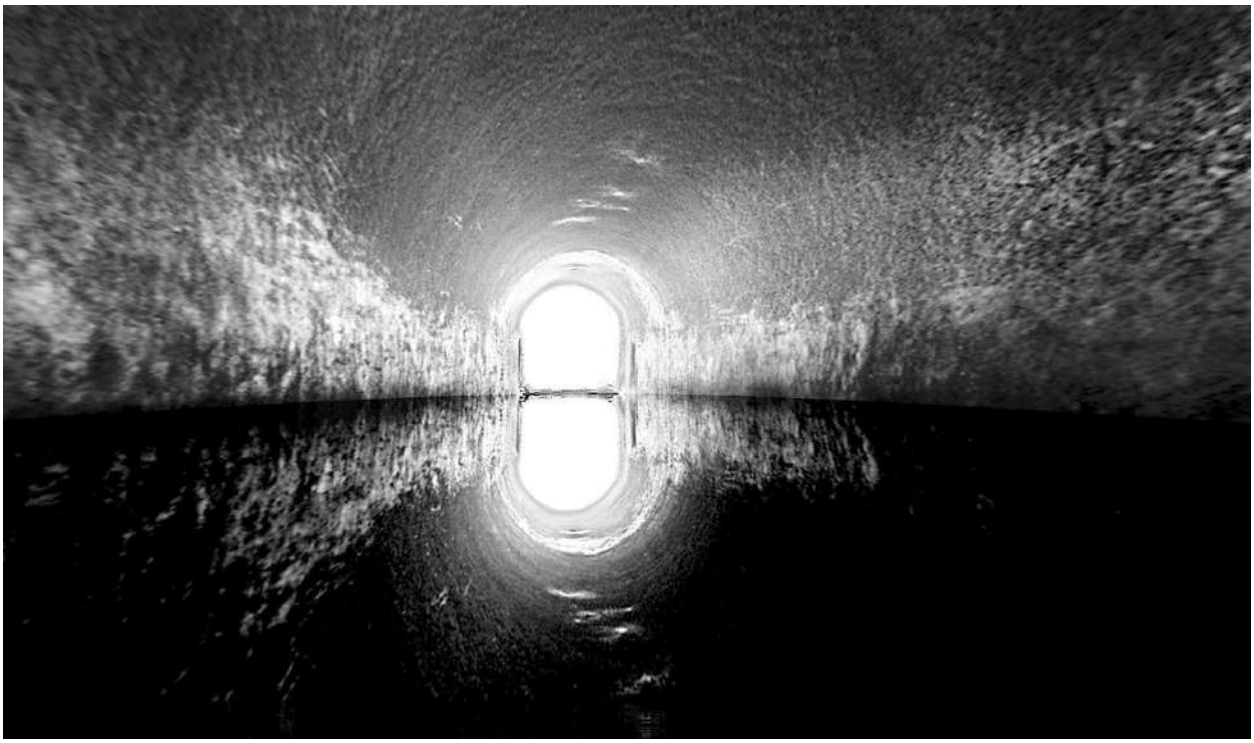
Excerpts from *Abydos in ancient times and modern times*,
Around the World (travel and travelers journal),
Hatchet et Cie bookstore, Paris, 1905

And *The Tomb of Osiris* (Monograph of the discovery made in 1897-1898), editions Ernest Leroux, Paris, 1899

1 Abydos, from antiquity until Napoleon Bonaparte

Around 25 BC. BC, the Greek historian and geographer Strabo visited Egypt. During his stopover in Abydos, he marveled at the Memnonnium (the temple of Sethy I). Strabo later recorded it in his Geography, calling it an "*admirably well-built palace*". Strabo seems to have known the remains of the underground and aquatic sanctuary of Osiris, located just behind the temple of Sethy, at a depth of about fifteen meters below ground level. Indeed, a mention in *Geography* (book XVII, 1), indicates "*a source at a great depth, in which it was built, to reach it, low galleries with vaults hollowed out in monolithic blocks whose dimensions and structure are extraordinary* ".

In 1718, the French Jesuit Father Claude Sicard (1677-1726) was the first European to travel to Thebes (Karnak / Luxor / Uaset), in Egypt. Arrived slightly further north, he reached El-Arabet El-Madfouneh, now Abydos, where he examined the remains of the temple of Sethy I, which he identified with the Memnonnium described by Strabo in the first century BC. J.-C.

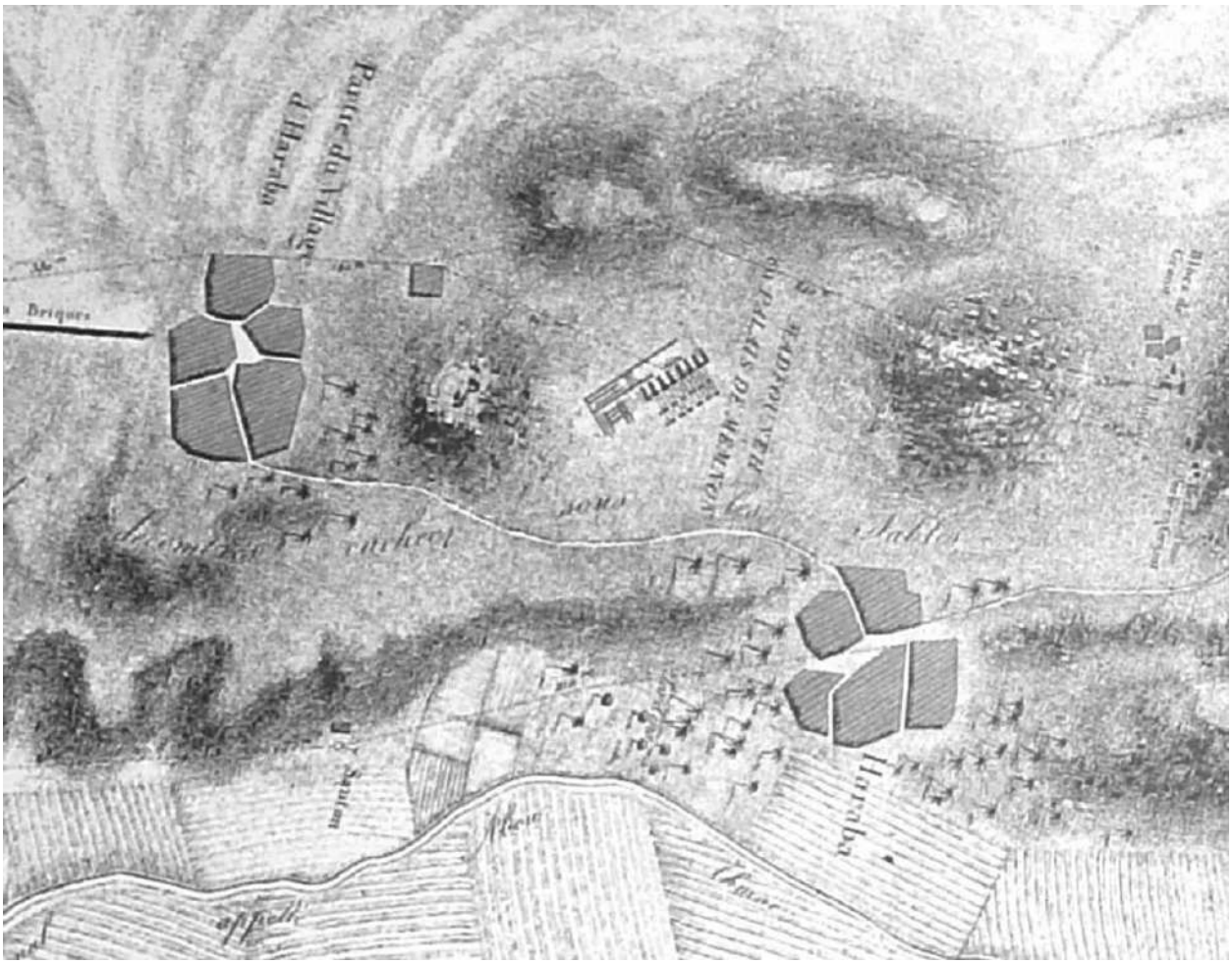


36. This is undoubtedly the kind of spectacle that the Greek historian Strabo could observe during his trip to Abydos in the first century BC. Photograph taken at ground level of the arched entrance to the Osireion during excavations by archaeologist Edouard Naville in 1913.

A few years later, another French explorer, Doctor N. Granger of Dijon, observed in 1733 the ruins of the temple of Sethy I and found it "*almost intact, but invaded by sand up to the ceiling*". Doctor Granger was forced to enter the temple by slipping through a visible opening in the broken roof "*not without having dug all around*", he clarified, where the sand had already engulfed inside.

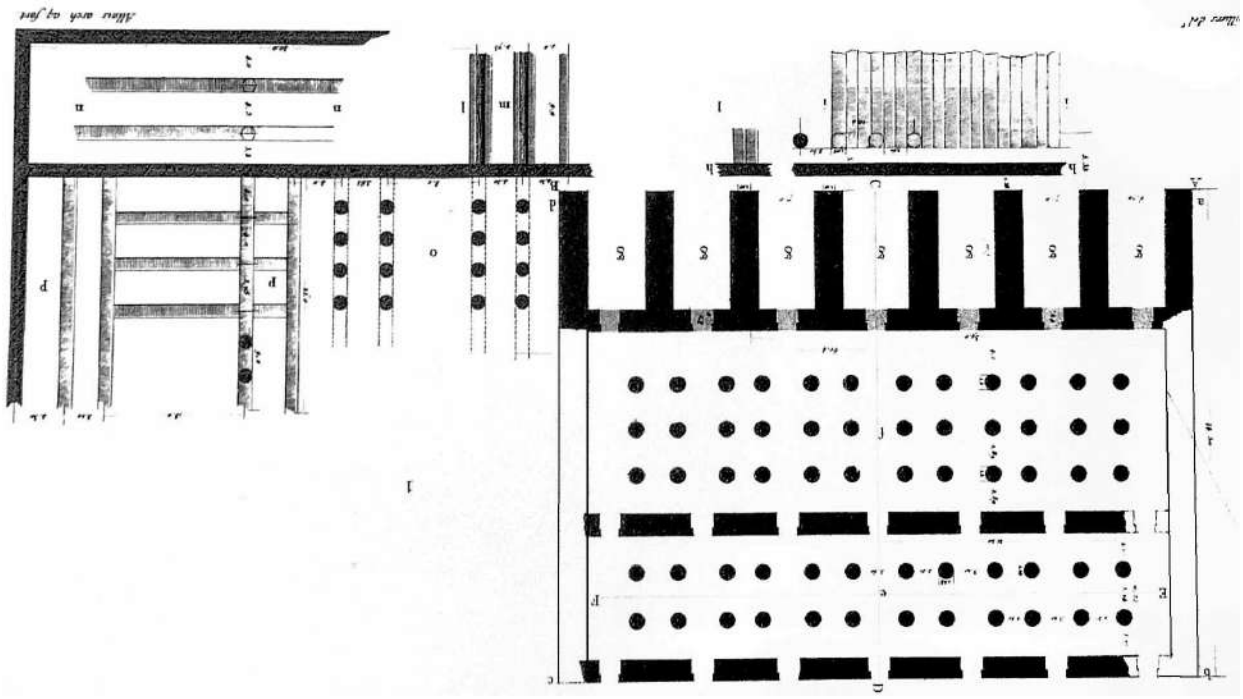
After Doctor Granger's visit, the sand had undoubtedly buried the temple of Sethy I even more, knowing that only the rear and central parts of the temple are visible on the map of the domain drawn up by the scientists of Napoleon during their stopover at "*Abydus*" and its surroundings between 1798-99. The name "*Palace of Memnon*" is also written on the map at the precise location of the temple of Sethy I. This name necessarily refers to the Memnonnium of Strabo, mentioned by the latter nearly 1800 years before Bonaparte.

The army and the members of Napoleon's expedition came to a tormented landscape, totally in ruins, in which the remains of the famous temple rose from the sand. The *chaufourniers* and the inhabitants of Abydos used the monument as a limestone quarry and recycled the broken stones from the sacred edifice for the construction of their village. Abydos was a shadow of herself. The underground aquatic sanctuary of Osiris mentioned by Strabo is absolutely not present on the map of the domain, nor even indicated by French scholars[118].



37. Detail of the plan of Abydos and the city of Haraba (Arabet) produced by Bonaparte's draftsmen during the Egyptian Campaign. The temple of Sethy I is in the middle of the image. Without a doubt, the underground sanctuary of Osiris was buried deep under the sand since it is absent from the map.

The temple of Sethy I already offered the profile that we know today. Only the chamber of the Osiris complex, placed at the rear of the monument, had any remains of the roof. The 7 chapels dedicated to the gods were cleared, as well as the two large hypostyle rooms. According to the plan drawn up by the French scientists, the left part of the temple seemed difficult to access in view of the few elements reported on the diagram of 1799 (see next image). At the time of Napoleon, we did not yet know the name of this temple, nor that of its builder. Egypt was still an enigma. No one could have suspected that exactly one hundred years later, a French archaeologist will discover in Abydos the traces of the first historical kings of Egypt.



38. Plan of the temple of Sethy I created by the scientists of Napoleon Bonaparte. At that time, the temple was baptized "*Palace of Memnon*" by the French, in reference to the Memnonnium of Strabo.

Finally, the campaign of Napoleon Bonaparte will retain from Abydos only a series of plans of the rare buildings free from the sands, and a general map of the area where we can see the village of Araba (El-Arabet) surrounded by dunes. The thousands of notes and 3000 drawings accumulated during the Egyptian Campaign (from July 1798 to March 1801) will serve as the basis for the constitution of the hundreds of plates of the monumental catalog called Description of Egypt; first document ever published on Egypt and its ancient monuments. For more than two years, French scientists roamed the Nile Valley, their souls filled with the enthusiasm of discovering an almost virgin world where there was so much to be discovered. They measure the ancient monuments one by one, draw up plans and copy out everything they encounter. The expedition alone sparked a real scientific revolution. The collection of this information opened the way for Egyptology and eclipsed the military fiasco of the Egyptian Campaign.

A few decades later, the reports of the mission led by Champollion and Rossellini do not mention the Memnonnium of Strabo (the temple of Sethy I). The entire site and its famous temple remained buried under the sands throughout the first half of the 19th century. No one knows who rediscovered the temple of Sethy I. Perhaps the wind took charge of partially clearing him once again?

2 Auguste Mariette in search of the well of Strabo and the first kings

In winter 1857, the French archaeologist Auguste Mariette visited Abydos for the first time. Mariette had always dreamed of undertaking excavations there. He was struck by the dismal aspect of the site. In the past hundreds of monuments lined up for miles, but in the 19th century nothing was left, or so few. On horseback, Mariette goes around the estate and prepares in her head the excavations he wishes to undertake soon. Strabo's writings haunt and inspire him. No doubt they had a strong influence on the relentlessness that Mariette devoted to this sacred site.

When in 1859, Auguste Mariette finally began his series of excavations in Abydos, he spotted the building of Sethy I thanks to the presence of some barely visible walls. He installs a large team there. The scale of the work to be done made him hesitate all the same. The temple of Sethy, he will say in his first volume devoted to Abydos, was almost entirely under the dunes.

The sands had slipped inside through the collapsed roofs; the plan of the building was not even recognizable. On several walls emerging here and there, the Prussians copied a few years earlier the inscriptions reproduced in the great work of the Prussian Commission (Denkm, III, 138)[119].

Mariette will spend several years clearing and studying the temple during her various campaigns. For this, he had to first expropriate the inhabitants who lived on the remains of the front part of the building. The negotiation was long and difficult, which significantly delayed its accessibility; the Arabs having built a quarry and a part of the village in the two courtyards and the old temple stores. At the time of Mariette, these parts had long been demolished and their stones recycled for making houses. This quarry covered the main courtyard where a hill of rubble rose higher than the roof of the temple which had to be cleared.

Auguste Mariette obtained from Saïd Pasha, viceroy of Egypt, the setting up of an administration responsible for issuing excavation authorizations and controlling discoveries. This is to put an end to the

excavations and illegal exports throughout Egypt. Thus, was created the Service of Egyptian Antiquities, of which Mariette was first in charge. Dependent on the viceroy, Mariette "benefited" from the right to use the drudgery and to call upon the armed force to control the thousand men who worked for him on all the territory.

The work undertaken by Auguste Mariette is colossal. He decides to simultaneously carry out excavations on the whole of Egyptian territory: Giza, Saqqarah, Edfu, Tell el-Yahudieh, Abydos… As soon as he takes up his post as director of works for Egyptian Antiquities, he opens no less than 35 sites. Necropolises are explored, temples cleared. We owe him magnificent discoveries. Mariette recruited several hundred men in a few weeks. The French lead his world energetically, punishes those absent, controls visitors; a real army is placed at its service. Auguste Mariette keeps a close eye on independent excavations which have no scientific character. At that time, most excavations were carried out at full speed, with the sole aim of unearthing valuables to be sent abroad and to the organizations which financed the research. The situation was no less complicated; the sites were gradually plundered while a good part of the discoveries returned by right to Egypt. The harvests of the official excavations will gradually constitute the first fund of the future Cairo museum. Thanks to Mariette, Egypt becomes aware of the richness of its heritage and learns how to conserve and preserve it[120].

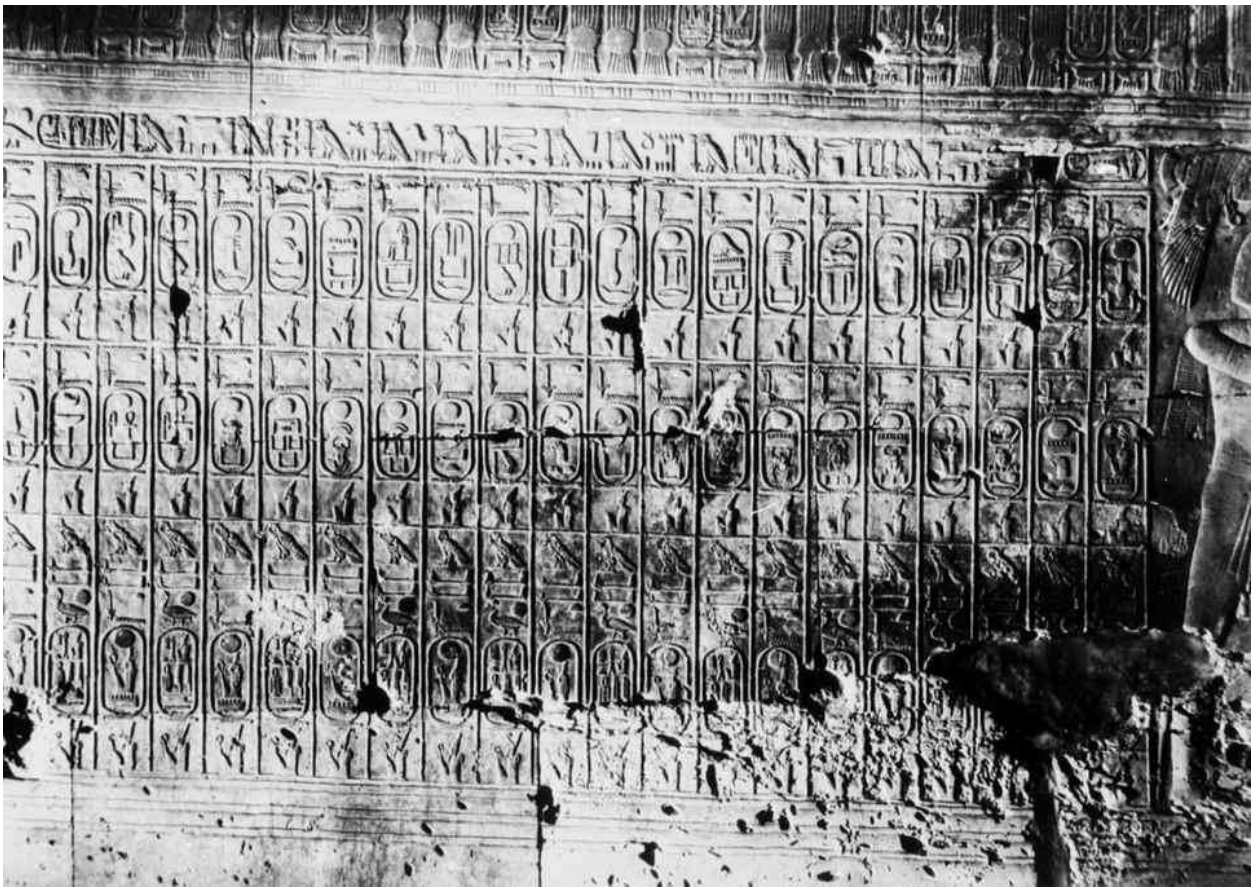
39. Excavations by Auguste Mariette in Egypt. The illustrious archaeologist is seated to the left of the photograph.

During the first works in Abydos, Mariette had to protect the temple of Sethy I from the outside with a trench intended to isolate it from the sands which invaded it from all sides. Sand and rubble had greatly invaded the interior of the building through the roof broken on all sides. The archaeologist notices that the temple is built on the slope of a sloping ground, which is why the rear section of the monument sinks into the ground. In the Pharaonic era, observed from a distance, the temple must have presented the singular appearance of a construction drowned at three quarters of its height and leaned on the side of a hill which was behind. From there, the name of Madfouneh ("*the buried*") probably derives in the neighboring village.

Auguste Mariette also notes that the temple of Sethy I is built of limestone of a very fine grain and dazzling whiteness. The builders chose sandstone for both the columns and the load-bearing parts on which the building rests. Mariette is struck by the genius of the builders. The columns, despite their weight, rest on a slab whose thickness hardly exceeds 30 cm and on foundations of only 1.30 m[121].

In winter 1860, the two central parts and the back of the temple of Sethy I were completely cleared. The real work of exploration can begin. However, the underground sanctuary of Osiris still remains buried just behind, about fifteen meters below. No known ancient document mentions its existence, except for the remark by Strabo noted above. Precisely, the French archaeologist dreamed of finding this famous Strabo well. He didn't imagine that he was gradually burying it under tons of rubble ...

For the time being, Auguste Mariette concentrated all his energy on the walls of the temple bearing inscriptions. This is how he brought to light magnificent painted bas-reliefs in still shimmering colors as well as the famous royal list of 76 kings ranging from Menes to Sethy I - a chronological document of prime importance called "*the list of Abydos*" or "*the table of Abydos*". Until this time, some historians denied the existence of Menes. Shortly after its discovery, a young German scientist, Johannes Düminchen, passing through Abydos, took a snapshot of the famous list which he hastened to publish in the journal Zeitschrift, without naming its discoverer. It was a painful affair and Mariette saw it as a betrayal.



40. The list of the kings of Abydos and its 76 sovereigns discovered by Auguste Mariette. Photograph from the early 1900s.

Mariette thus detects the real name of the temple given in the Pharaonic era: Râ-Men-Maât, undoubtedly pronounced Men-Maât-Râ ("*established is the justice of Râ*"). He meticulously copies any type of engraving, omitting to list small objects such as pottery. The archaeologists who in turn will carry out excavations in Abydos will blame him later.

The clearance of the front part of the temple made it possible to discover the two old wells. Mariette thought that the famous source of Strabo and "*the building with monolithic blocks with extraordinary structures*" were nearby. The archaeologist attached great importance to the writings of Strabo. A commentary published in Geography enabled Mariette to find, in November 1850, an alley lined with sphinxes in Saqqarah and to discover the great Serapeum a year later.

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In parallel with the many other sites for which he was responsible, Mariette continued his excavations in Abydos. The clearing of room K of the temple of Sethy and the presence of shards of jars once again brought Mariette the hope of finally finding the passage to the aquatic sanctuary of Strabo that archaeologist Margaret Murray would later baptize Osireion. Mariette also wished to discover the tomb of Osiris, perhaps he secretly hoped to locate it in this sector.

Room K was scoured from top to bottom, to no avail. Mariette despaired once again. But he really wanted to find this place as evidenced by the conclusion of his first volume dedicated to the excavations of Abydos: "*It is impossible to abandon the excavations of the temple of Abydos without being right at the well of Strabo. The well in it - even is doubtless, from a scientific point of view, of only a limited interest; obviously it is without inscriptions. But it is enough that it was particularly quoted by the Greek geologist so that we do not leave the temple without the The idea that we must have of the Strabo well is that of a hollow tower, with walls built in enormous stones, and surrounded by a spiral staircase which descends from top to bottom bypassing it on the outside. the whole in the ground. […] At the last step, one finds water. Such is the well of Edfu's temple, and there is no reason to suppose that the temple of Abydos was built otherwise. As for the site that the well occupies, we know that so far it has escaped our research. Certainly, it is that on the south side of the temple there is water at a depth of*

ten meters while it is not found on the north side. Could it be on the south side that the well should be sought? […] This is what the excavations alone will decide… "[122].

Auguste Mariette had a limited idea of the aquatic sanctuary buried underground, a copy of Bu-Henem de l'Amenti (Atlantis). He thought he would find a vertical opening, with a spiral staircase, perhaps in the southern sector, but he could not suspect that the well was three meters, attached to the back wall of the temple of Sethy, buried deep in the ground of an inviolate ground and henceforth inaccessible by the accumulation of its rubble ...

41. Temple of Sethy I after its painful removal of sand by Auguste Mariette. The building was completely cleared in 1863. The rest of the roof collapsed at the time of the excavations, a new one rests on it since, thanks to the Egyptologist Omm Sethy. The enormous restoration work undertaken at that time gradually restored the building to its original size.

In November 1869, Empress Eugenie made a stopover in Abydos. Auguste Mariette was delighted to show him around the Osiris estate. Eugenie admired the sculptures of the temple of Sethy. The archaeologist was struck by his memory and the relevance of his questions.

- You write that this temple is the most mysterious in Egypt, Monsieur Mariette. Where are these mysteries?

- All over! We do not know anything about the seven shrines that we have cleared. Many bas-reliefs escape our analysis, even if we can easily decipher the inscriptions. Look at this scene of offering… Osiris, king of the living, prince of Eternity, faces Maât and Roufet, goddesses of truth and of the current year. Behind, we recognize Isis, Amentet, goddess of the West [editor's note: therefore, that from Amenti/Atlantis], and Nephthys, sister of Isis, one of the goddesses of the dead. What is the meaning of this meeting? I have no answer confessed Mariette[123].

Mariette showed Eugenie the hallway of the famous Table Royale:

- A list of 76 pharaohs who reigned before Sethy. A treasure. Important detail, the list begins with Ménès, some of whom denied the reality!

Mariette left the temple of Sethy and led the Empress to the ruins of the temple of Ramses II, son of Sethy I. He then said:

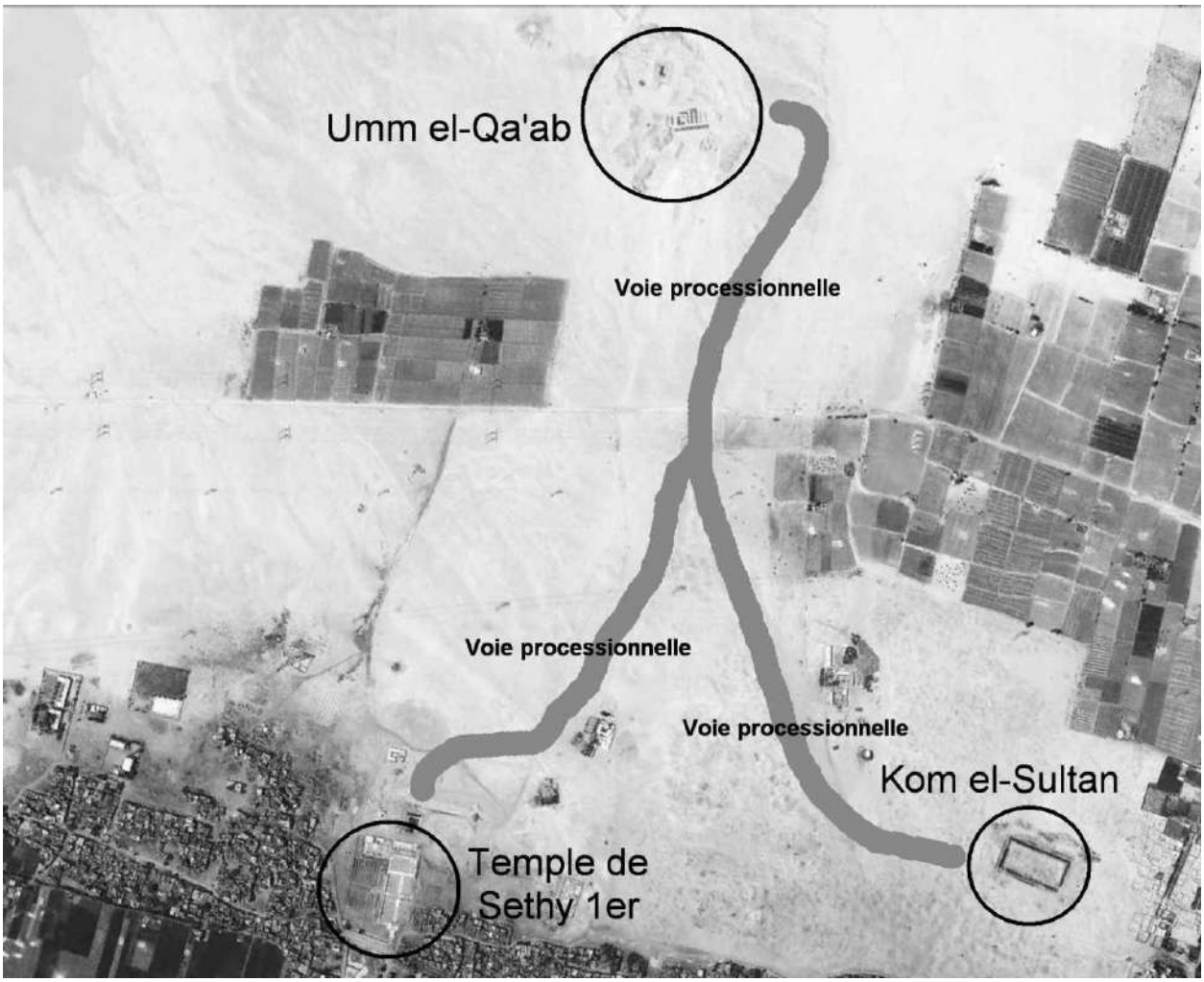
- Somewhere under our feet may be the tomb of Osiris. He was to the Egyptians what the Holy Sepulcher is to Christians. In my opinion, the tomb is carved into the rock… Over the centuries, until the closest periods, the Egyptians were buried here, as close as possible to Osiris… We are going to intensify our excavations there[124].

Auguste Mariette also searched the surrounding desert fiercely in the hope of finding the tomb of Osiris. The legend of the murdered god had naturally permeated Abydos, the main ceremonial center of all Egypt. Every Egyptian in ancient times had to go there at least once in his life to pay homage to Osiris and take part in the festivities carried out in his honor. At the very beginning of the Pharaonic era, Abydos was already associated with Osiris. The god's tomb was located somewhere, near monuments or in the desert.

The archaeologist proceeded to clear the artificial mound Kom el-Sultan ("*the king's mound*") in the northern sector and launched a prospecting

operation in the area of the desert necropolises, in particular that called Umm el-Qaab ("*the mother of pots*"). The necropolis, handed over for centuries to looters in search of treasures, appeared like an enormous pile of debris. Mariette had an intuition, maybe he would find the sacred tomb or even the graves of the very first kings of Egypt… On several occasions he thought he had laid his hands on it, however, each time, his hopes were finally destroyed, one after the other. He found absolutely nothing below the 6th dynasty. He then launched excavations to the north of Shunet el-Zebib ("*the grape store*"), a vast rectangular projecting enclosure built of mud bricks. His efforts were again disappointed: he found neither the tomb of Osiris, nor those of the first pharaohs. In his defense, Auguste Mariette owes this failure to the fact that he was the chief inspector of archaeological excavations carried out in practically all of Egypt. These many trips did not allow him to work serenely in Abydos.

His excavations in the desert of Umm el-Qaab, sometimes hasty, were not always recorded. Many stelae and funerary objects were removed or unearthed without any trace of their exact provenance. This mistake deprives us today of precious information on the funeral rites of pilgrims who came to meditate in the desert, as well as on the Mysteries concerning the resurrection of Osiris. Thanks to the texts, we know today that a procession made up of officiants, and undoubtedly of pilgrims, was deployed for 6 days in the necropolis in search of the real tomb of Osiris. Once the tomb was found, its surroundings were plowed with the help of two black cows to celebrate fertility and the return to life.


Umm el-Qa'ab
Voie processionnelle
Voie processionnelle
Voie processionnelle
Kom el-Sultan
Temple de
Sethy 1er

By dint of disappointments, Auguste Mariette despaired of ever getting hold of the first Egyptian dynasties. Annoyed, he wrote in his last catalog on Abydos dated 1880: "*From the start of the excavations, authorizing us to the opinion of those who, rightly or wrongly, want to place Abydos as the cradle of the Egyptian monarchy, we had believed that with Abydos we would have gone back as far as possible in the past, and that we would have been fortunate enough to meet contemporary monuments of ancient Menes. It did not happen. Abydos seems to have existed for time. pyramids, and it is to the 6th dynasty that its oldest monuments relate*."[125].

Mariette had searched the holy city for 19 years. Disillusioned by this exhausting work, Mariette interrupted the prospecting of the necropolis precisely at the limit where it became extraordinarily interesting. However, his relentlessness had provided him with nearly 1,500 stelae which, in their own way, contained the history of the city. Mariette's discoveries at Um el-Qaab are minimal compared to the many other remains found by his successors. The Egyptians, from the old empire to the present day, are the greatest destroyers of monuments. There is not a single inviolate tomb in this immense necropolis, some have even been inviolate several times[126].

Mariette searched tirelessly for another year, but illness and then death in 1881 put a definitive end to all her hopes. The 19 long years of Mariette's excavations in Abydos, in which several thousand workers from the local population participated, accumulated enormous piles of rubble around the temple of Sethy I and particularly at the back of the monument. Just below, remained, inaccessible, the mysterious cistern of Osiris, reproduction of the Atlantean Bu-Henem mentioned in the texts of Edfu. Strabo describes it as a deep spring bordered by low galleries with vaults carved out of monolithic blocks of extraordinary dimensions. Many researchers and historians will fantasize about it.

42. Upper part of the surrounding wall of the estate, located far behind the temple of Sethy I. Auguste Mariette could only imagine that between this wall and the temple was the famous Strabo well, buried 15 m underground below ground level and under tons of rubble accumulated during his excavations.

3 Émile Amélineau exploring from the improbable past

On the death of Auguste Mariette, Gaston Maspero succeeds his mentor as director of the Egyptian Antiquities Service[127]. Shortly before, Mariette and her pupil Maspero together discovered the famous Texts of the Pyramids of Saqqarah, a prodigious composition forming the oldest religious writings known to date.

In 1895, archaeologist Émile Amélineau entered the scene when the prestigious post of director of the Antiquities Department was held, this time, by Jacques de Morgan (from 1892 to 1897). At the time, Amélineau was teaching the history of religions at the Ecole Pratique des Hautes Etudes in Paris. He was sent to Abydos by rich donors (the Marquis de Biron with the help of Count Henri de la Bassetière and Sigismond Bardac) in order to carry out excavations that would shed light on the importance of the site and determine its possible link with the first Pharaonic dynasties. Its mission was to respond to the interpretations of the British archaeologist Flinders Petrie, concerning the origin of the population of Nagada, one of the great predynastic sites, explored at the end of the 19th century.

When Émile Amélineau arrived in Abydos in November 1895, he started out in archeology, knowing little in this field. Jacques de Morgan gives him all his support and initiates him in just two months. No one dared to resume the excavations of the illustrious Auguste Mariette, whose thankless job consisted in clearing the monuments as much as possible. Despite all this energy expended in the kingdom of Osiris invaded by the sands, the painful work of Mariette generated few scientific results. Sending a "beginner" to Abydos to resume his excavations would preserve the prestige of the illustrious archaeologists in vogue at that time. In any case, no volunteer appeared except for Émile Amélineau.

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The actual beginning of the excavations in the royal cemetery of Umm el-Qaab began in January 1896. As soon as the excavations started,

with the help of the 450 workers he employed (and subsequently 250 per day), Amélineau attacks the necropolis and its many hills located in the desert, nearly 2 km southwest of the temple of Sethy I. Auguste Mariette had only excavated a small part of it. Amélineau was struck by how much still had to be done: "*I must already say that this series of mounds obviously served as a place of pilgrimage from the earliest times to the inhabitants of the holy city of Osiris, because I was there. I have met monuments from all eras and the Copts still today go there on Good Friday to look for small vases that they then give as toys to their children*.", he explains in one of his works on Abydos' excavations.

Amélineau's excavation report mentions that he collected various curls of hair and braids found throughout the site, particularly around the tomb of King Djer which he was about to discover. Some braids were over 50cm long. He deduced that it was the hair of women offered as an offering to Osiris. Recall that after the assassination of the god, Isis, his wife, cuts her hair or takes off her wig, the legend tells us, which probably explains the presence of this type of offering. All these clues reinforced the certainty of the French archaeologist ...

43. Archaeological excavations at Umm el-Qaab (Abydos) in 1897. Excavations by Émile Amélineau

During his first two years of excavation, Amélineau only uncovered ransacked graves. There were no remains, due to the intensive looting carried out from the earliest antiquity until the beginning of Christianity[128]. He discovered the traces of abominable violations: the deliberate and painstakingly organized destruction of the tombs in this section of the necropolis by Christians, by all possible means, including fire. Some profaners even went so far as to sign their forfeit on fragments of alabaster vases, and draw Coptic characters in charcoal. One of them even proudly scribbled his identity: *Jean*. Émile Amélineau continues: "*This is how I found a tomb made up of a large room 15.05 m long, 8.90 m wide and 6.24 m high; the depth of the covering walls was not less than 4.33 m. This tomb was that of the Pharaoh Den. The fire which was kindled there was so violent that it converted the raw bricks into fired bricks over the entire thickness of the wall. […] The one of the tombs on the second hillock had been completely set on fire: as it was entirely paved with wood, I encountered around two hundred kilograms of charcoal there, because the despoilers having started the fire and throwing sand over it, the fire slowly consumed its prey.* "[129].

As we have seen above, Amélineau made the last fires go back to the 6th century AD through the care of a certain Moyse (Moses), an all-powerful monk in Abydos, assisted by his fanatic brothers. The archaeologist made the Copts guilty of such a rampage. It is true that the Copts, Christian inhabitants of Egypt, devastated the ancient vestiges of the country. They hammered the statues and the divine representations on the walls of the temples in order to make disappear the religion of ancient Egypt then considered as pagan. Their innumerable destruction destroyed forever the most beautiful monuments of Egypt and also many tombs. The temple of Sethy I did not escaped this sad fate. In many depictions, gods and kings are totally disfigured, while their hands and feet are fractured. It is an occult process intended to break a person's magic and power.

Jacques de Morgan, the illustrious archaeologist and director of Egyptian Antiquities until 1897, to whom Amélineau owed his expertise in field excavations, does not share the same opinion as his student about the dates of the spoliations of the "*tomb of Osiris*" and tombs of Umm el-Qaab. He considers them older than the time of the first Christians. He said on this subject: "*Long after the destruction of the monument, this mound had been used as a necropolis and, on the surface, among the charred debris, I encountered a large number of burials dating back to Roman and Greek*

times, and also up to that of the Ramessides. Some of these tombs contained wooden coffins covered with paintings, contemporary with those of the priests of Amun discovered at Deir el-Bahri when Grébaut was director general of Antiquities of the Egypt Mr. and Mrs. Wiedemann have excavated with their own hands several of these burials which, formerly dug in the sides of the mound, were placed in the midst of details of primitive architecture, cutting them off and partly destroying them. There is therefore no doubt that the fire was started before the beginnings of the New Kingdom."[130].

The two archaeologists were certainly both right. The various traces of spoliations found at Umm el-Qaab probably date not only from the beginning of Christianity, but from different periods, the first of which could start as early as the New Egyptian Empire (1543-1078 BC), perhaps or even before.

All the tombs in the B cemetery of Umm el-Qaab are dug into the mountain soil at varying depths with different dimensions. The excavated mountain received a covering of covered raw bricks and a rough rendering in earth to hide the lines of bricks and the joints.

The gigantism of this funeral work was not evaluated until 1973 and the resumption of excavations of the royal necropolis by the German Institute of Archeology in Cairo. Resuming the investigations in the sector of the tomb of Aha, bordering that of Djer / Osiris, discovered by Amélineau, they brought to light the true surface of this burial. The tomb was much larger than previously thought and archaeologists noted the presence of a larger complex constituting the eternal home of the sovereign. The German team painted a fascinating picture of the great necropolis: monumental, grandiose funeral complexes, where the tomb itself is separated from the place of worship[131].

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An arid land swept by sometimes violent winds, spread out in an ocean of sand gutted by hundreds of cavities of all kinds. Such is the bewildering spectacle imposed on Jacques de Morgan when he frequently comes to check the progressions of his protégé. At the heart of the sea of dunes, Émile Amélineau is active and never stops digging: the texts claim that Abydos is the place where Osiris's body lies! The countless hairs found near the first royal burials are not there by accident. His many finds give

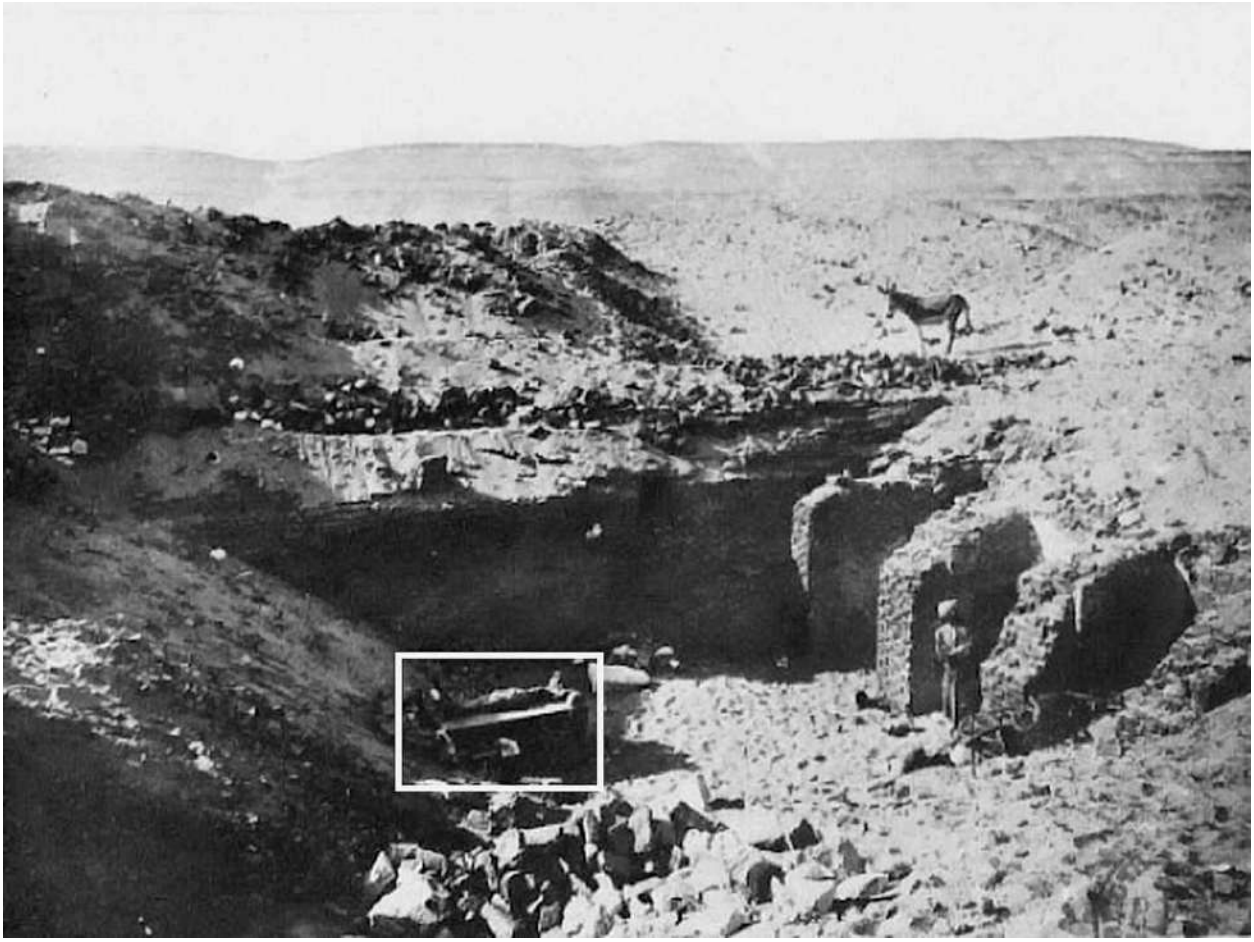
great satisfaction to Jacques de Morgan, but instead of making his reports, the archaeologist excavates with his men at least 10 hours a day under a blazing sun. The months pass, the seasons pass at full speed in the midst of shards and treacherous sand. The excavations are finally approaching a large mound of millions of pottery fragments.

On December 23, 1897, the discoveries became more and more interesting. In the list of exhumed objects, we find: 11 rock crystal arrowheads; 11 remarkably beautiful flint arrowheads; 130 ivory arrowheads; a stock of copper appearing to come from different weapons; a copper chisel; a metal cylinder; 8 copper needles; a fragment of an archaic-shaped vase with the head of Osiris and his name accompanied by a handle cross; a gray granite bird (later identified as Isis); many pieces of burnt ivory; bits of charred furniture; fragments of burnt cloth, etc. Criminals set fire to the great hill without touching the nearby graves[132].

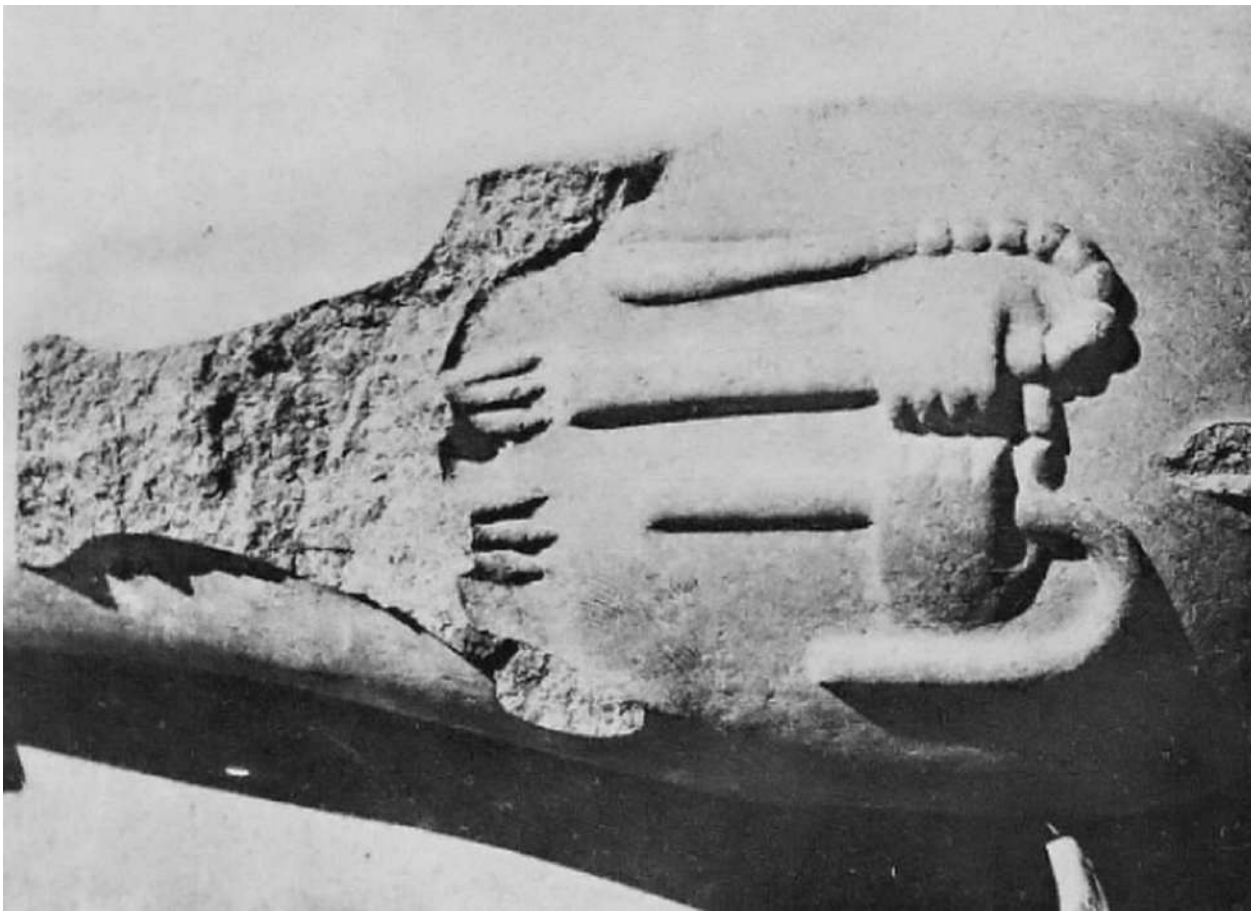
The long-awaited moment is at hand. While no one had envisaged it, Amélineau finally discovers the tomb of Osiris so much sought after by Mariette and on which the world of Egyptology has focused for several decades. The exploration of the tomb began on December 25, 1897. It was located well under the large hill covered with several million fragments of vases and pottery. The vessels brought in homage to Osiris during the great annual festivities by the masses of pilgrims accumulated over several millennia. At the heart of the vast mound of rubble covering the holy burial, eight meters thick, Amélineau exhumed nearly 160 graves of notables piled on top of each other.

The tomb of Osiris is built in very small bricks covered with an earthen plaster. It has an interior length from north to south of 13.30 m and a width of 11.80 m. The large pit forms a rectangle almost regularly built at right angles. The identification of this tomb with that of Osiris was possible thanks to the discovery, in room M, of a gray granite monolith 1.78 m in length representing the god lying on his bed in the shape of lions. His body is surrounded by the four falcons, which represent the sons that Horus had with his mother Isis. They are generally identified with the four divine protectors of the king. Isis, in her kite form, immobilizes herself on the sex of the murdered god with a view to being magically impregnated. The Isis bird was absent from the monolith when it was discovered by Amélineau (see photos below); luckily the archaeologist had found it two weeks earlier in the list of

rubble dated December 23.



44. Discovery of the " Osiris’ bed " in the tomb of King Djer (n ° O-326) of the 1st dynasty on the site of Umm el-Qaab (cemetery B). The tomb was set on fire and ransacked at the latest in the 6th century by the Christians of Egypt, the famous Copts. Excavations by Émile Amélineau.



45. Photograph of the top of the Osiris bed as it was discovered in early 1898. The Copts smashed the Isis bird from the monolith. Today, the bird has returned to its place in the Osiris basin. This 1.78 m long monolith can be found in the Cairo Museum. Excavations by Émile Amélineau.

The Isis bird was repositioned in its original place by the care of the Cairo museum where everyone can now admire this magnificent monolith. Although the church later adopted the bird to symbolize the Holy Spirit, the Copts exerted a pious rage on it, breaking it down and carrying it away. The old religion had to be destroyed at all costs. The weight of the object undoubtedly discouraged the looters, which is why they abandoned it. The desecrated tomb had suffered terribly from the fire. We cannot say whether the objective of the Egyptian Christians was to destroy all the goods of the burial to erase the Osirian religion or if it was to make impossible the cycle of the eternal return of the god as well as his future life between worlds. The Osiris bed is the only remains found to be almost intact. By its mass and its resistance, it defied the relentless efforts of the despoilers.

Several inscriptions engraved around the edge of the bed were carefully hammered into the interesting parts and in all the cartouches of the king. The deliberate damage initially prevented the identification of the sovereign associated with the monolith with certainty. Afterwards, the specialists noticed Khendjer's name somewhere on the bed. They concluded that the object necessarily dated from the 13th dynasty (from 1797 BC).

Many details allowed Amélineau to determine the archaic construction of the monolith. The presence of crude hieroglyphics located near the mythological figures confirmed his impression. However, the dedications around the bed indicate a much more recent line. Another unusual element, Osiris holds in his right hand a whip of unknown shape. The disrespectful alignment of the two hands along the body reinforced the feeling of seniority in the archaeologist. Consequently, Amélineau concludes that the inscriptions around the bed were the work of a usurper king in no way author of the monolith[133].

The bed was undoubtedly an object of worship used during the great festivals dedicated to Osiris. Today, this tomb is associated with King Djer thanks to the presence of various inscriptions found in the pit after the excavations of Amélineau. Djer was the 3rd king of the 1st Egyptian Dynasty (c. 3100-3040 BC), the contemporary pharaoh from the time when Venus stabilized in our sky. His name Heru-Djer means "Horus the savior". His reign coincides with the creation, around 3100 BC. AD, from the very old Egyptian calendar based on the survey of Sirius[134]. At the same time, on the other side of the Atlantic, this same date signals the birth of Venus and the disappearance of the Amerindian "savior" Quetzalcóatl.

The tomb of Djer, discovered by Amélineau, was confused with that of Osiris until the 13th Egyptian dynasty at least. Did this location mark the old tomb of Osiris or that of Djer intended to contain the figure of Osiris? Doubt remains because Egyptology cannot admit the persistence of such an ancient cult dating back more than 5000 years.

Certainly, the presence of the bed and that of numerous hair mats around the tomb would confirm the true Osirian identification of the tomb.

We are now going to carefully examine other very convincing findings listed by Émile Amélineau. First point, the thickness of the walls exceeds that of the tombs of Umm el-Qaab, except that of Den, less ancient. The greater the thickness, the more important the character. Jars and shards in such large quantities (around twenty million red pottery according to Amélineau) are not found anywhere else, only in the necropolis of Abydos.

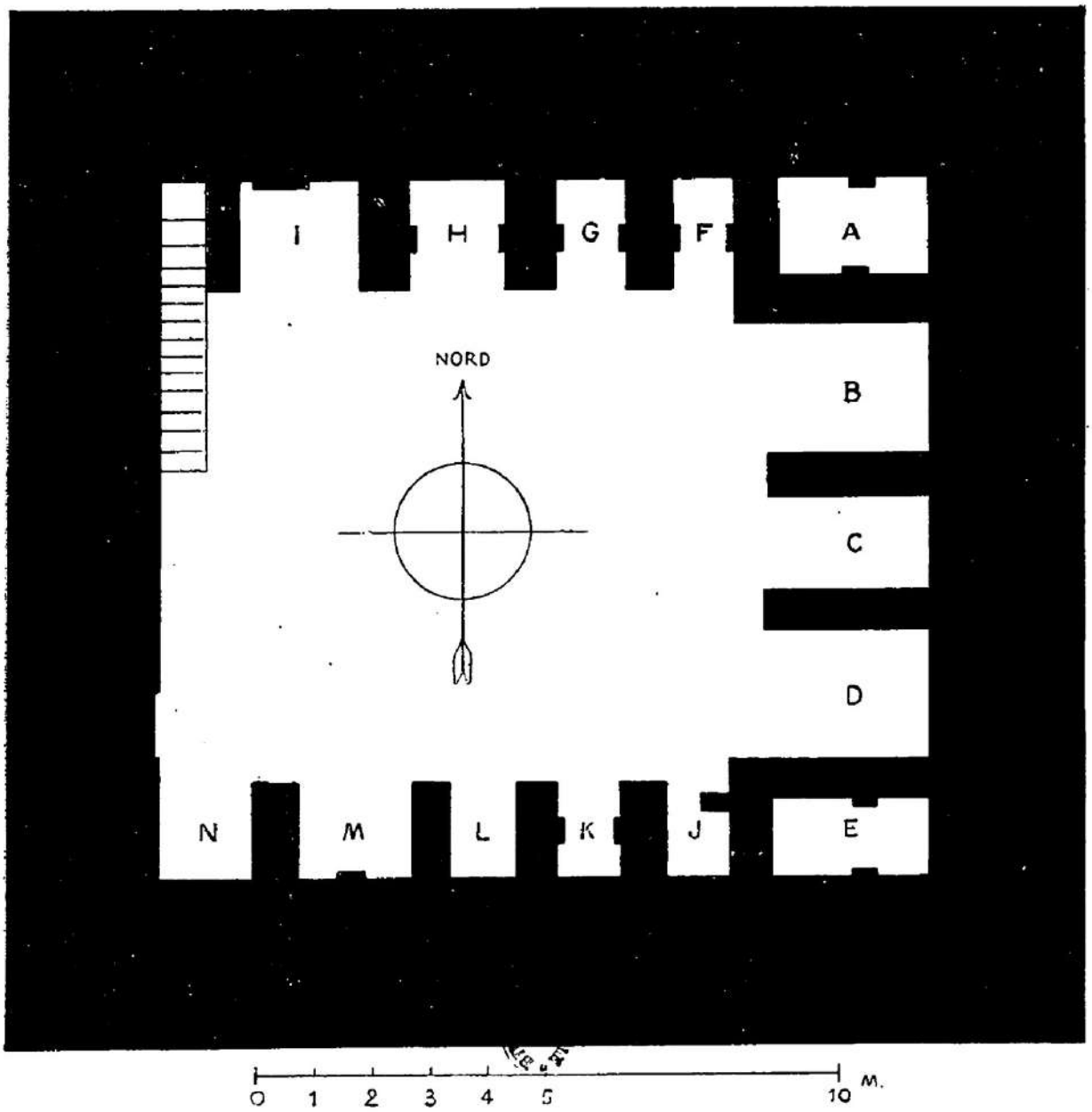
Émile Amélineau unearthed in this tomb an impressive number of civilizing tools buried in honor of the murdered god. Their presence undoubtedly marks the gratitude which the man carried to Osiris for the industry which he offered to humanity. The flints included scrapers, scrapers, knives, arrowheads, all of unusual beauty, and sometimes even exceptional. The ivories were presented in furniture legs of astonishing craftsmanship, animals reproduced by sculpture, and small cylindrical-shaped pots, some bearing new characters. The metal vases were all red copper and had very different shapes, from the large basin to the small hammered votive boiler. Other tools include scissors, knives, tweezers, axes, etc. The objects in worked wood show great skill. All this industry lay here and there in the tomb of Osiris despite the destructive ravages of the fire[135]. No metal vase was found intact. On the other hand, Amélineau exhumed a quantity of metal ingots clearly proving that many metal utensils were stored in the tomb before they melted under the effect of the heat of the arson.

In the adjacent graves (north side) of the tomb of Djer / Osiris, Amélineau discovered skeletons wrapped in animal skins. This strange and very archaic practice, unknown in Pharaonic Egypt, undoubtedly relates to the legend of Osiris and the wrapping of his body in an animal skin after the discovery of his remains in Abydos. The adjoining tombs, on the south side, also contained the skeletons of dwarves, accompanied by their poisoned arrows. The presence of dwarves near Osiris or the very first historical pharaohs hardly surprises us: the pygmies were part of the course of the first kings of Egypt. Egyptian texts call them the Dingas. They had the reputation of "*knowing how to dance the god* (Osiris)". In this same southern sector of the tomb of Djer / Osiris, there were also a large number of bundles of pieces of cloth, the use of which remains enigmatic. The fabrics blackened by the fire, suggest that the despoilers too quickly covered their misdeed with sand. These fabrics undoubtedly have a link with "*the ritual of the tearing of linen*

and the sprinkling of libations on the tomb of Osiris", if one refers to the words of Plutarch (*Isis and Osiris*, 21).

Another discovery, the archaeologist bares the remains of copper pegs that can assemble a medium-sized box, that of a shrine intended for relics. Amélineau thought that it may have been the box or reliquary that originally contained the head of Osiris. This idea occurred to him during the discovery on January 2, 1898, in room D, of a skull that he identified with that of Osiris. It was missing the lower jaw, but the skull was human enough that Amélineau speculated about it and decided to have it analyzed. Unfortunately, this examination was delayed, the person in charge of this mission could not complete it. The analysis was finally carried out in the summer of 1899, and the specialist told him "*that, without doubt, it was not a human skull*".

No one can say where the skull in Chamber D is today. However, it is surprising that a person like Émile Amélineau, cultivated and focused on scientific analysis, could liken an animal skull to that of a human ... On the other hand, we regret that no detailed description of this skull is available in the reports of the French archaeologist. For example, did the skull have an elongated shape like some found at Umm el-Qaab?



46. Plan of the tomb O-326, of Djer / Osiris executed by Amélineau. Osiris' bed was in room M and the skull in room D. Excavations by Émile Amélineau.

The discoveries of Émile Amélineau in the area of Umm el-Qaab (cemeteries B and U) are major. They attest to the age of these royal tombs, only part of which the archaeologist explored. We count among the most important tombs of the first dynastic kings that he brought to light, those of Djer (assimilated to that of Osiris), of Den and of Khasekhemwy ...

Amélineau did not exclude that there may exist on the site remains belonging to rulers prior to Ménès, presumed founder of the 1st dynasty, according to classical tradition and the list of Manetho. His various discoveries concern not only the graves of the kings of the 1st dynasty (cemetery B), but also, thanks to the discovery of unknown "names of Horus", a generation of kings prior to those of the first dynasty (cemetery U) , inviting a rereading of Manetho's list as it was understood at the end of the 19th century and that, well before the officialization of the 0 dynasty, validated by the excavations of the German Archaeological Institute. However, the successors of the French archaeologist, like the British Flinders Petrie, bitterly reproached him for having carried out hasty excavations and having contributed to blurring an archaeological situation made confused by time and the looting of the heyday. In fact, in the predynastic U cemetery, Émile Amélineau discovered nearly 160 graves, which he and his men excavated in just a few days. Amélineau's deductions, formulated as a hypothesis, are nevertheless capital. As soon as they were officially presented to the Academy, they met with strong opposition from Gaston Maspero[136].

Maspero, perhaps out of jealousy, paid curious attention to demolishing the new revolutionary thesis of which he was not the discoverer. He even refused to come and examine the heavy monuments that Amélineau brought back from Egypt. The controversy raised storms of contradictions, Émile Amélineau bowed his back and let the flow of disputes and attacks pass. However, his discoveries and those to come afterwards, will prove the great Maspero wrong, just posthumously, so as not to splash his prestige.

Amélineau's thesis is important because it also addresses the African origin of the ancient Egyptians, some of whom have skin with copper metallic reflections, like that of Isis according to tradition. In Amélineau's long answer to the objections of his opponent Maspero, he demonstrates on the one hand that he pays particular attention to the question of contexts and their material, on the other hand that a solid reflection, led on the original and unpublished facts of his discoveries, supports all of his work. Amélineau also maintained contacts with representatives of prehistoric French anthropology,

such as Louis Capitan, a close friend of Abbé Breuil, Denis Peyrony and anthropologist Georges Papillaut. They all looked at his materials. Georges Papillaut strongly reaffirmed the African roots of ancient Egypt, also recommending a sociological and religious rereading of the history of Egypt, based on totemism[137]. Despite his controversial working methods, Amélineau's work in Abydos will push back the boundaries of human knowledge.

In the conclusion of his work on the new excavations of Abydos (1897-98), the archaeologist deplores the rumors that circulate about him and the machinations of which he was a victim. Harassed by his colleagues, Amélineau experienced slander and systematic rejection of "*his embarrassing discoveries*". He is also accused of having destroyed a large number of vases during the excavations of the great mounds, but he defended himself from this accusation by specifying that this destruction was carried out under the order of the Egyptian authorities to facilitate the clearing of the archaic tombs. Defamation then gained scientific circles. During his short stays in France, this rumor prevented him from finding the support he deserved. We cannot exclude that the analysis of the "*skull of Osiris*", repeatedly rejected, was related to this problem.

In March 1899, unbeknownst to Amélineau, British archaeologist Flinders Petrie spent several days in Abydos. The Frenchman's mission is coming to an end for this season and he is asked to work on other projects. The day before his departure, Amélineau notices the English archaeologist and his wife, without however recognizing them at the time. Learning their identity in the evening, he sends a letter to the British archaeologist to express his astonishment. He would have been happy, he said, to present his research to her. In his answer, Petrie pretends his inability to warn his colleague because of the itinerary imposed on him by visiting all the graves on the left bank. Amélineau will be satisfied with this answer and will forget this incident[138].

Émile Amélineau left Abydos without delay, with the idea of returning there as soon as possible. He leaves behind many of his personal effects, such as his excavation instruments and his camp belongings. His excavation book dated January 8, 1898 bears witness to this: he intended to explore again the rubble excavated the first year in which his workers had found important objects. However, a final season awaited him at Um el-

Qaab, because the concession was still valid for the year 1900.

Unforeseen circumstances prevented Émile Amélineau from returning quickly to Egypt. When in March 1900, a year after his departure from Abydos, he claimed his last year of work on Um el-Qaab, he took the opportunity to request an extension of the duration of his concession. It was then that he learned by chance, from reading an article by Gaston Maspero and from the mouth of a scholar himself returning from Egypt, that Flinders Petrie had worked all winter at Um el- Qaab, on behalf of the English institute Egypt Exploration Society, precisely at the site of the excavations of its first three campaigns. Strange impressions rushed through his head. Why was Petrie a year earlier in Abydos, when he himself was leaving the premises, freshly mandated by a new mission order which kept him away from Umm el-Qaab? Émile Amélineau considered a plot and suspected Maspero. But the decision to usurp the concession and cede it to Flinders Petrie came from Victor Loret. This decision was taken in 1899, when Mr. Loret still held the post of director of the Supreme Council of Egyptian Antiquities. Gaston Maspero took over this post a second time, a few months later, in 1900 ... just after the forced resignation of Victor Loret.

Three years earlier, in 1897, assuming the direction of the Antiquities and Museums Service of Cairo and Alexandria, Victor Loret opened a vast excavation site in the Old Kingdom necropolis of Saqqarah. Thousands of unpublished pieces enriched the collections of the Egyptian Museum in Cairo for which he was in charge. The next two years he returned to Thebes West. In the Valley of the Kings, nearly eighteen years after the first discovery of Deir el-Bahari by Gaston Maspero and his assistant Émile Brugsch, Victor Loret had the privilege of breaking the seals of the second underground cache where the priests of Amun of Karnak housed the holy mummies of their sovereigns (such as Amenophis III), after the sacrilegious plunderings of the year 1000 BC. The event called into question the approach of Egyptologists to Pharaonic history. The happiness aroused in Loret by his discovery and the scientific contribution which resulted from it quickly turned to bitterness. His former teacher, Maspero, reputed to be the inventor of the first hiding place, did not admit that the former student equaled, if not surpassed him, not having appreciated either Jacques de Morgan's decision to appoint him to his place in the direction of the Antiquities Service in 1897. Maspero felt that this place was rightfully a second time! He therefore unfavorably welcomed the memorandum and bill on the reorganization of the general management

of excavations and museums in Egypt that Loret presented to the authorities of the viceroy of Egypt under British supervision in 1899. Such a law went against his methods and his conception of excavations[139]. In this context, Gaston Maspero refrained from intervening to appease the campaign of denigration and slander launched on all sides against Loret and whose objective was to question his working methods, as well as his integrity. Regardless of the identity of its author, this smear campaign was masterfully organized.

In November 1899, Victor Loret was therefore notified of the end of his contract, inviting him to resign from his post of director of Egyptian Antiquities. He must give up everything and quickly return to France. Its wonderful historical find deserved official publication. The decisions inspired by the Egyptian administration by Maspero, forbade Victor Loret to exploit its content and the latter preferred to give up publishing his discovery on the sole basis of his field notes[140]. Deeply hurt by injustice, Victor Loret remained silent until his death on this painful episode of his life. It has since been demonstrated, with the help of his notebooks, plans, drawings and photographs, that Victor Loret did an admirable and irreproachable work. Justice was rendered to this Egyptologist.

It was in this sulfurous atmosphere fueled by jealousy that Émile Amélineau found himself in 1899. He no doubt sometimes showed clumsiness when interpreting his works and their publications. He is criticized for "a fertile imagination" and a lack of scientific rigor. Amélineau simply believed in the historical existence of Osiris and the Egyptian deities. What was he basing his reasoning on? By finding the tomb of Osiris he concluded, logically, that the other tombs also contained divine beings.

At this pivotal period of Egyptology, science could not hold true the historical existence of the gods. No archaeologist dared to claim such a thing. Formalism, still in use today, conditions the spirit of publications stripped of all reflection and innovative reasoning. By advancing the idea of incarnate gods, Amélineau showed a courage which he paid painfully. Since then, these subjects hare much more popular. Certain contemporary authors, science, cinema, regularly "revisit" the surrounding academicism. The real problem posed to Egyptologists and scientists of the time relates to the nature of Amélineau's discoveries, the content of which suddenly called too many things into question. As for Gaston Maspero, worthy heir to Mariette, he will

probably never accept that the inestimable discoveries in Abydos are the prerogative of a "beginner".

The illustrious Jacques de Morgan, Amélineau's mentor, several times attended his discoveries and the opening of graves in the Abydos desert. De Morgan always gave him unwavering support as evidenced by these few lines written in his second work devoted to the origins of Egypt: "*M. Amélineau, whose discoveries at Abydos are, without a doubt, of the greatest importance, had wrong, in my opinion, to interpret the documents at his disposal by attributing them to the divine dynasties. I had, advised him to be cautious, uncertain about the precise epoch of the kings from whom he had just exhumed the tombs. He felt it his duty to persist in his opinion and publish it; his good faith cannot be questioned, and, in any case, his error could not justify the terms in which his opinion was contested. […] We have criticized the way in which Amélineau conducted his work in Abydos, accusing him of having neglected many documents, of having mixed up objects from various periods. This blame is unfair because, in Um el-Qaab, Amélineau was alone to face this mixture of objects, there is less in the findings of Abydos than in the minds of certain scientists who, systematically, refuse to accept the results of recent discoveries. When one has never worked except in his office, it is difficult to realize the fatigue endured by someone who, struggling for months in the field, must keep in his mind all his freedom of action in the middle of a crisis and blinding dust, under a fiery sun, for ten hours every day*[141]".

Jacques de Morgan's words, written in 1897, did not change the situation. The smear campaign orchestrated by archaeologists against Amélineau continued over several years and helped Flinders Petrie. It is only fair if we did not compare the arrival of the British archaeologist to the image of the holy crusades that came to deliver the holy place from the "criminal Mission Amélineau".

After the ousting of Amélineau, Victor Loret also brought his final touch in an article dated January 1901 which he published in the journal Sphinx Vol. V. In this article, de Loret prejudges Amélineau's conclusions. He reproaches him for asserting many things without proof. Intuition has never been appreciated in the archaeological world. Even if this intuition was "paying". Indeed, since this campaign of slander, the world of Egyptology authenticated the tomb n ° O-326. This burial discovered by Amélineau is indeed that associated with Osiris by the pilgrims of antiquity; it was part of a

ceremony, even if its exact meaning is still a mystery. We will try to decipher its nature later. The Funeral Texts of the Pyramids indicate to us in 509; 601 and 610 that Horus paid solemn homage to his father Osiris in Abydos. This allows us to seriously consider the presence of the Osiris burial in this locality. Was tomb n ° O-326 that of Ptah-Khentamentiu-Osiris before becoming that of Djer? We may never know, but symbolically and ceremonially, no doubt.

47. Some Amélineau workers pose around the Osiris bed found in the tomb of Djer / Osiris n ° O-326. Excavations by Émile Amélineau.

The numerous investigations undertaken since at Umm el-Qaab confirm the identity of the tombs adjacent to that of Djer / Osiris and their relationship with the first historical kings of the first dynasty. These first human kings, images of Osiris, came from who knows where, and marked the beginning of historical Egyptian civilization around 3,000 BC. BC Before them, there was Ptah-Osiris and divine and mysterious rulers - the famous Followers of Horus - of which Amélineau had already found written traces in the royal cemetery of Abydos.

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To close the Amélineau's case and the illegal dismissal of its concession, in light of the information we have today, let's analyze the ins and outs. Flinders Petrie was greatly interested in the Protodynastic Period he was working on. When he saw the unexpected material that the French archaeologist unearthed in Abydos, he made every effort to withdraw the concession and recover it for his profit. But he had to wait, because the protector of Amélineau, Jacques de Morgan, still held his position at the head of Egyptian Antiquities. Only his departure and the transfer of his powers to Victor Loret made it possible to remove Amélineau[142]. I think, but it is a personal opinion, that Gaston Maspero discreetly maneuvered to materialize Petrie's project. He probably put pressure on Loret for the sole purpose of ousting Amélineau. Once the work was done and the Deir el-Bahari affair hushed up, Maspero then arranged to "invite Loret to resign". Thus, Maspero was able to resume his place at the head of Egyptian Antiquities for the second time and for a period of 14 years. Egyptology was in bad shape at this time and the return of Maspero was eagerly awaited.

On February 8 and 9, 1904, following the failure of his negotiations with the Louvre Museum, Émile Amélineau sold part of his collection in an auction at the Hôtel Drouot in Paris. His collections, most of which were sold at auction, are now scattered in the Museums of Berlin, Brussels and France. The Louvre Museum preferred to buy several objects at auction rather than negotiate with the archaeologist whose reputation was tarnished. In September 1905, Amélineau donated part of his collections to the Société dunoise d'archéologie de Châteaudun, where he lived for the last years of his life. The Museum of Fine Arts and Natural History of Châteaudun also has many copper pieces unearthed by Amélineau in the tomb of Khasekhemuy.

These very sophisticated objects are essentially pliers, scissors, razors, needles and semicircular axes. None have been dated to date.

4 The campaign of William Flinders Petrie in Abydos

William Flinders Petrie continued the excavation of the royal tombs of the 1st dynasty at Umm el-Qaab. At the same time, the English archaeologist A. Caulfield, funded by the same institution as Petrie, was tasked with carrying out a detailed survey of the temple of Sethy I and its surroundings. Let us recall that in Abydos, M. Petrie was as "the Messiah"; the reflections disseminated in the various reports of the beginning of the last century do not lack spice in this regard.

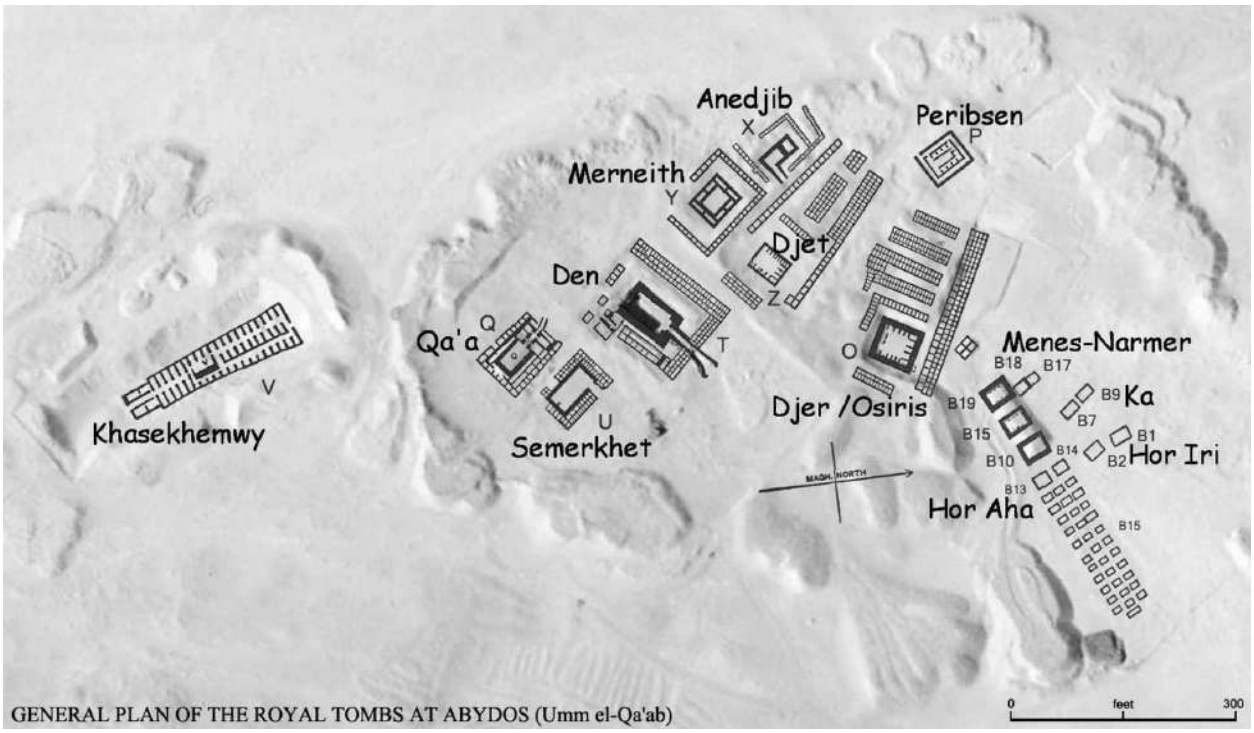
Flinders Petrie's excavations brought to light a large number of objects that the workers of Amélineau left in the sand during the excavations of 1895-96[143]. As mentioned above, the French archaeologist wrote that he planned to recover them during his final campaign.

In his second volume on Abydos, Amélineau notes that on several occasions, Petrie qualified his mission as "criminal". With an obvious lack of tact, the British archaeologist declares in his reports published by The Egypt exploration Fund that it no longer has to be proven that the Amélineau mission had abandoned the place. For his part, the French maintains that Petrie placed in his boards a number of objects from his excavations. He "borrowed", without authorization and without mentioning it, several photographs of stelae discovered by Amélineau[144].

The material listed and attributed to Petrie at Umm el-Qaab consists of decorative objects, fragments of furniture, ceramics, stone vases, stelae and instruments from the lithic industry. He also found many locks of hair around the tomb of Djer / Osiris. Almost all archaeological textbooks claim that he was the first to discover it.

Flinders Petrie also found countless seal imprints applied to the stoppers of vases placed in the graves. For most of them, these seals bear the names of reigning sovereigns and various officials of the kingdom. Thanks to the in-depth study of these footprints and the stelae, the British attribute a name to the majority of the royal tombs[145]. He also made an astonishing discovery in the tomb of Osiris in 1901: that of a mummified woman's arm,

surrounded by linen, wearing four gold bracelets encrusted with turquoises, amethysts and lapis lazuli. These four bracelets are of rare beauty and their discovery caused a sensation. These are royal objects, and probably from the arm of Herneith, the wife of King Djer. Obviously, the jewelry escaped the excavations of Émile Amélineau. The arm was hidden behind the famous 14 steps of the staircase to the tomb; therefore, it also escaped the various looters for several centuries and even millennia. This discovery served as propaganda to demonstrate that Amélineau did too fast a job. Beyond their beauty, these jewels prove above all that royal bodies were indeed buried in Abydos and discredit the thesis according to which the real royal burials are in Saqqarah, not far from Memphis.



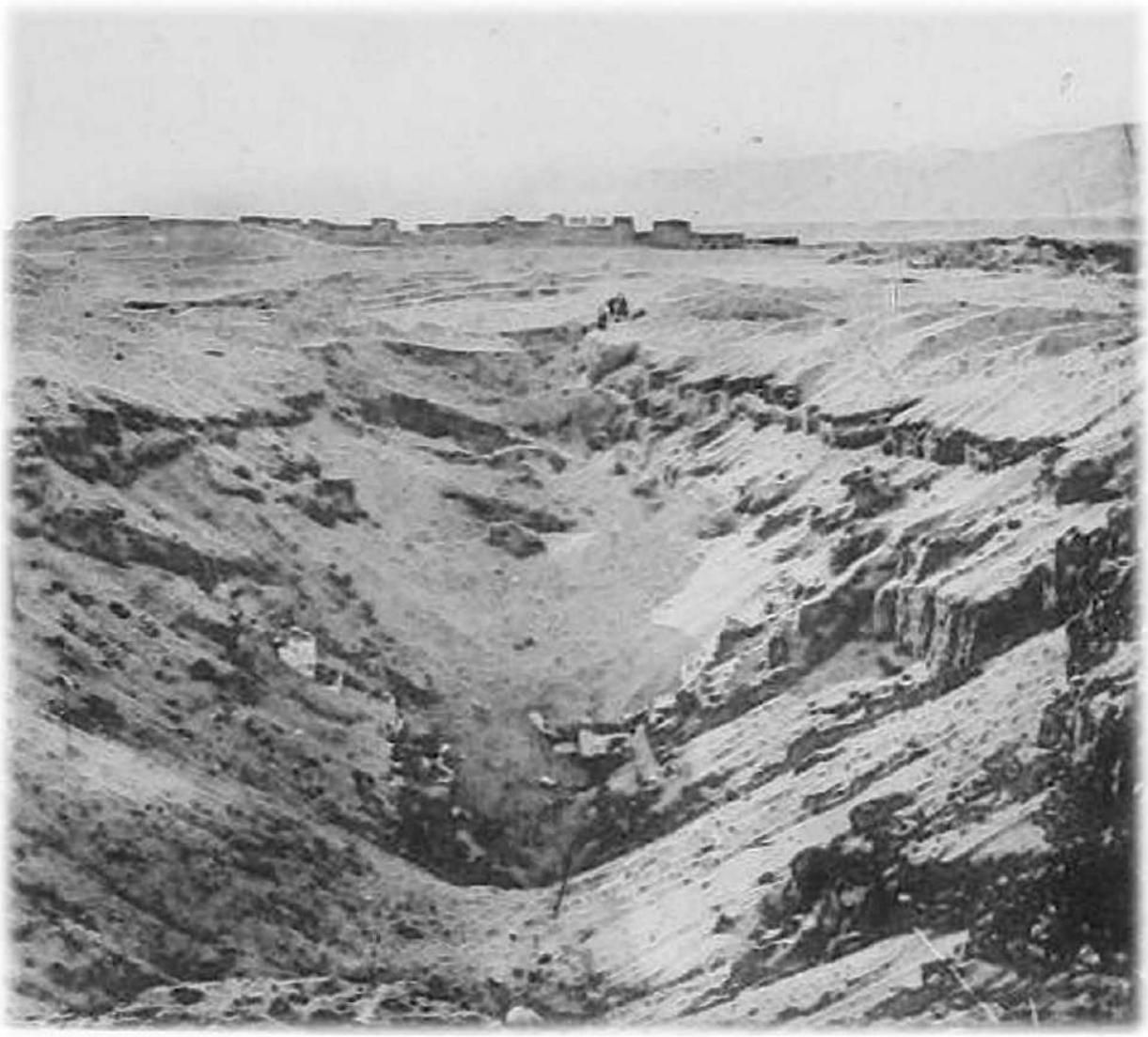
48. Main cemetery of Umm el-Qaab and arrangement of graves.

Despite the controversy surrounding the site of Abydos, Flinders Petrie nonetheless remains a great archaeologist and also the true founder of the English school of Egyptology. Egyptian archeology owes him the training of a generation of excavators and the introduction of a method of investigation that does not let any detail escape. One of his scientific methods, inspired by his father, a civil engineer, consists of picking up objects layer by layer; it is called stratigraphy. Although his talent was widely recognized, Petrie had a bad reputation; he did not get along with anyone except his wife Hilda who served as his assistant, and sometimes with other women, such as Margaret Murray. The Egypt Exploration Fund accepted that he would work virtually alone, and this institution published many of its reports. Petrie's associable character was well known. He even attacked Mariette and her "lack of rigor"; he violently called him a miserable man. All his resentments are noted in a book published at the end of his life: *Seventy Years of Archeology*.

At the same time as the Petrie excavations, the Egyptian Antiquities Service undertook a program to restore the temple of Sethy. He entrusted its implementation to Georges Daressy. Like A. Caulfield before him, he encountered great difficulties in carrying out his work because of the enormous rubble amassed around the temple by Mariette, thirty years earlier. It was high time to clear the ground.

Around 1902, while the long and painful clearing continued, the surrounding wall of the site was discovered. It once had, on the west side, a monumental entrance opening directly to the desert. It is undoubtedly by this door that started in antiquity the great annual procession which was to find the tomb of Osiris in the desert and wild valley, towards the royal cemetery.

The large surrounding wall which delimited the grounds of the temple hardly exists any more. That same year, Flinders Petrie helped fellow Caulfield in his survey around Sethy's Sanctuary. While observing the ground very partially cleared of the rubble, he notices a strange depression behind the temple.



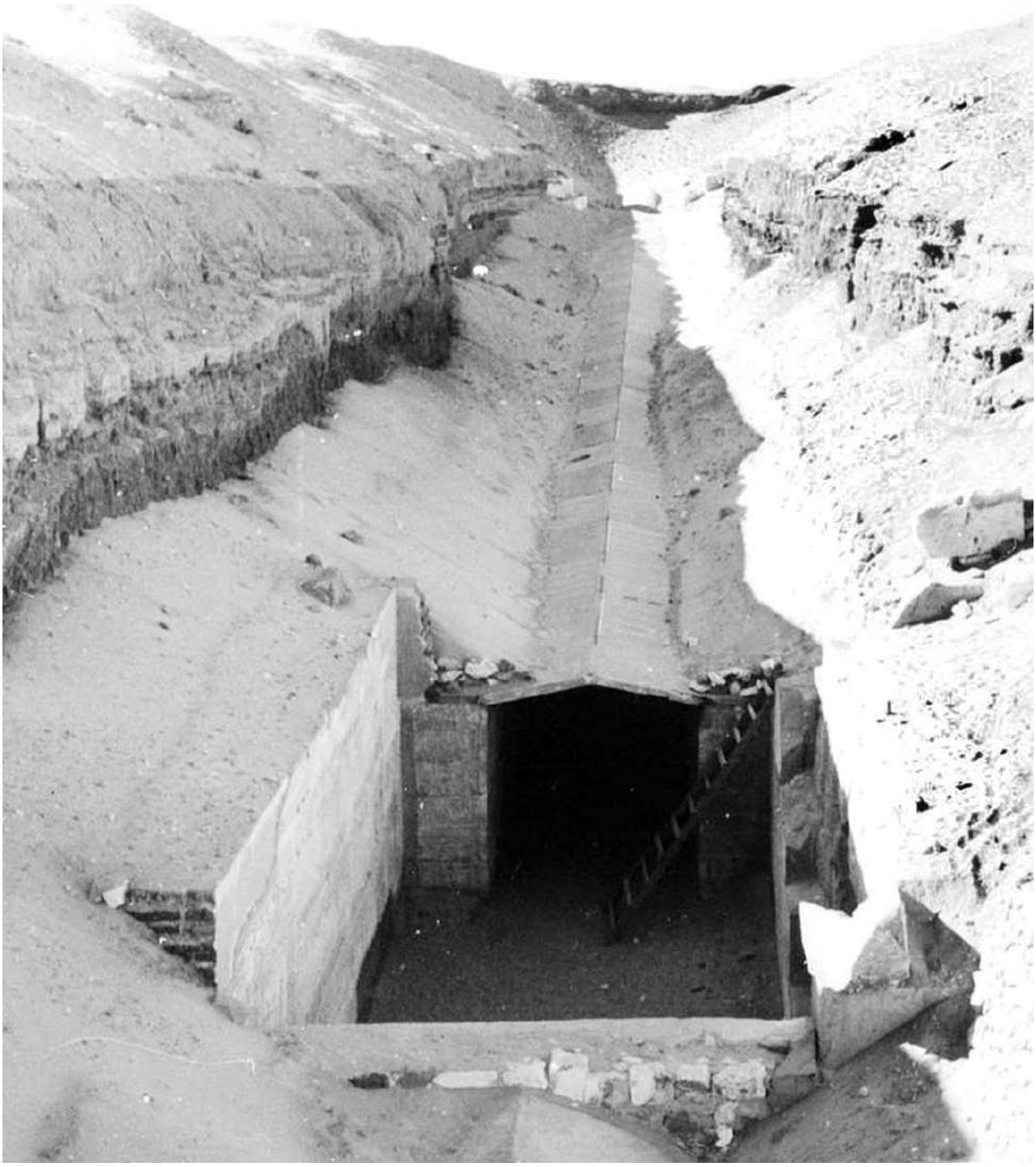
49. State of the ground behind the temple of Sethy I in Abydos between 1902 and 1903. Under the depression is hidden the presumed oldest monument in all of Egypt: the Osireion of Osiris.

Caulfield and Petrie decided to dig, but there was still so much rubble in Mariette that it is impossible to explore the area. The two British then search a little further on a more open ground. They uncover blocks of limestone covered with remains dating from Roman times. In the same place, but 12 m deep, they discover an enigmatic corridor. These ruins revealing nothing, they decide to carry out excavations the following year.

The many works in progress at Abydos do not allow the two archaeologists to excavate the enigmatic area behind the temple of Sethy. Flinders Petrie then asks his collaborator Margaret Murray to carry out the excavations, with the help of his wife Hilda Petrie. During the winter of 1903, Margaret Murray decided to follow the contour of the walls which delimit the underground passage from which it is still impossible to clear its paving, too deeply buried in the ground.

In the spring of 1903, following the perimeter of the wall to the north and digging a few more meters, Margaret Murray discovers that the corridor ends in a well whose entrance, unfortunately blocked by sand and stones, leads to an underground passage leading to into the unknown. On the walls of the corridor are engraved passages taken from the *Book of the Doors* and the *Book of the Amduat*, two funerary documents from ancient Egypt that are generally found in the tombs of the greatest pharaohs. It also reveals a large room decorated with sacred texts relating to the myth of Osiris. At this moment, Margaret Murray is convinced to be in front of the entrance of an important building, a tomb or a sanctuary built in honor of Osiris. This is why she baptizes this vestige "Osireion" which she has only just discovered the old entrance and its adjoining underground corridor. Is this the famous Strabo well that Mariette desperately sought?

50. Clearance of the corridor behind the Osireion. Excavations by Margaret Murray in 1903.



51. The famous corridor after its release.

At exactly the same time, somewhere in the suburbs of London, a couple conceived a child in love. The man and woman are called Reuben and Caroline Eady. The Eady family had no idea that the child who would be born 8 to 9 months later would be animated by a soul freshly awakened from a very long sleep of several millennia ...

This is approximately the state of the excavations in Abydos at the time of the birth of Dorothy Eady, later called Omm Sethy. The extraordinary story of this renowned Egyptologist can therefore begin.

Part 5 - Distant horizons - Archaeological chronicles 2

1 Dorothy Eady's childhood

Born to Irish parents in the suburbs of London, Dorothy Louise Eady was born on January 16, 1904. It was precisely in January 1904 that Margaret Murrey's book on the Osireion was published and that the whole world heard about for the first time from this sacred shrine. We learn, in The Osireion at Abydos[146], that the enormous quantities of sand and stones which covered its entrance considerably slowed down the excavation and the bringing to light of the rest of the building. Exploration required the employment of too many workers, and Margaret Murray's funds can't afford. This is why the works were suspended for an indefinite period. For nearly 10 years, no one heard of the Osireion of Abydos.

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At the age of 3, little Dorothy Eady falls down the grand staircase of her parents' London apartment. She was then declared dead by the attending physician who was considering a concussion. The girl seemed dead. An hour later, the doctor returns to the scene of the tragedy with the death certificate. A nurse assisted him as they try to remove the child's body. An unnecessary precaution since the little girl was sitting on her bed, smeared with chocolate and in pretty good mood.

From that moment, Dorothy begins to have recurring visions and dreams where she finds herself in an ancient temple with tall columns and its garden filled with fragrant flowers. Her parents frequently find her sitting in tears in her bedroom or under the dining room table.

- Why don't you stop crying? his mother asked her.
-I want to go home ! Dorothy replied.

No matter how much her mother comforted her, Dorothy kept sobbing as she begged to be allowed to go home. After a few months of this odd behavior, her parents finally asked her the right question: "*So where is your house, Dorothy*?" And the child answered very seriously: "*I don't know, but I want to go*" ...

At the age of 4, Dorothy's parents took their little girl to visit the British Museum. Dorothy is grumpy and in a bad mood. However, entering the part devoted to ancient Egypt, Dorothy suddenly let’s go of her parents' hand and starts running frantically in all directions. She goes around the rooms and kisses, one by one, the feet of all the statues she can reach ...

52. Section of Egyptian Antiquities at the British Museum in London in the early 1900s.

When leaving the premises, impossible to calm the little one who clings to the glass crate of a mummy, exclaiming: "*Leave me! Here they are! Here, here, they are my parents!*" Eady's parents leave the museum, stunned, and accompanied by a screaming and gesticulating Dorothy.

A few months later, Reuben, Dorothy's father, bought his daughter a booklet of Arthur Mee's "*children's encyclopedia*". The issue features several photographs and drawings dealing with ancient Egypt. As soon as she sees these images which seem familiar to her, Dorothy knows that they represent those of her "*dear country*". From then on, under a magnifying glass, she spent hours looking at the images and in particular the one reproducing the Rosetta stone, the famous engraved rock discovered by Champollion, thanks to which he opened the way to the deciphering of hieroglyphics. Seeing her daughter struggling to read in this way, Caroline Eady decides to teach her to read, essentially to spare family visitors from the systematic harassment of the little girl who asks while holding up magazines: "*Please read me! 'Egypt*"…

With her mind cluttered, never quiet, Dorothy often found herself in a dream in an ancient building made up of tall columns, an Egyptian temple that she visited with her astral body during her sleep. Inside the temple were seven chapels side by side. All had arched ceilings that evoked large stone sarcophagi, the hollowed out internal faces of which represented the starry sky. Hundreds of suns shone in the twilight and illuminated the world of the gods offered to the sight of an exceptional class of mortals. At the front of each chapel was a niche where divine statues stood watch in silence. Officials maintained them and performed ceremonies forbidden to profane eyes.

Little Dorothy was precocious, lonely, bright, curious, very alert and playful. She spent her time with her eyes fixed on the magazines her father brought back every week. Her parents naively thought that her exotic oriental whim would one day fade away. They had to face the facts: it was not a fad. As the girl was a fast learner, her fascination with ancient Egypt only grew over the weeks and months.

One evening, while lying on the floor leafing through page after page of magazines, Dorothy discovered a photograph of Sethy I's temple in Abydos. She gasped! With the magazine, she ran to her father, waving the photo under his nose: "*There, this is my house! This is where I lived!*" Then, looking in more detail at the picture, she added: "*But, why is it all demolished? And where is the garden?*".

53. Facade of the temple of Sethy I in Abydos. Photograph from the beginning of the last century.

Her father, annoyed, but still a little troubled, replied that he should never tell a lie, adding that he knew very well that she had never been there. Shortly after discovering the monument that haunted her dreams, little Dorothy discovered another photo, that of the mummy of Sethy I, pharaoh of the 19th dynasty of Egypt. Dorothy then rushed to her father to tell him that she knew this man and that he was also "*lovely and kind*". The shock was instantaneous, there was no longer any room for doubt: Eady's parents were certain that their little girl had suffered from a strange illness since her mysterious accident on the stairs at the age of 3.

Throughout her Egyptian musings, Dorothy spent time examining the photos of the Rosetta Stone. One day, her mother remarked to her that, although she could now read a little, she certainly could not decipher this foreign writing. Dreamily, the little girl replied that she knew it, but that she had forgotten and that if she could only copy it, then she might be able to remember ...

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Around the age of 6, there is a little incident at school. Dorothy's teacher notices the little girl's exceptional drawing skills. He asks her one day to draw a fox and a cat to decorate the walls of the classroom. When Dorothy hands in her drawings, her teacher is amazed to see two very well executed illustrations - the two animal heads are indeed remarkable, but the cat has a female body and the fox a male body! The professor asks her about the reasons for such a thing. Dorothy simply replies, "*Because they're prettier that way*". The two figures possessing an Egyptian style which was not to the taste of the schoolmaster, the drawings were never hung.

54. Dulwich in 1903 (a suburb south-west of London), where Eady’s family resided during Dorothy's youth.

There were no children of Dorothy's age in her more or less close family. The little girl had no friends at school. No one could understand her. She did not play with dolls like children her age and tirelessly delved into books about Egypt. Her only passion outside her "*dear country*" was animals. Lizards, snakes, frogs… all the homeless animals she encountered on her way were found in her arms and momentarily hidden away from her parents' eyes. These were her true playmates.

Dorothy is definitely bored of Sunday school, except when it comes to Egypt. She even declared to her teacher one day that the Egyptian religion, 3000 years older than the Christian, had to be the true religion, the Christian being only a copy ... After all, she says, Osiris and Jesus both has been resurrected? And did the Virgin Mary not adopt characters specific to the goddess Isis? And Joseph with Mary and the child Jesus, do they not resemble Osiris, Isis and their son Horus the child? Dorothy is very perceptive, but also unruly. The parish priest had to show angelic patience. If his mission on Earth was to round up the lost sheep, he was also put to the test by this young girl.

Dorothy was eventually expelled from Dulwich Girls' School on the grounds that she once refused to sing a hymn in which God was implored to "*curse the dark Egyptians*". She grabbed the offensive sheet music and threw it at the professor's head before stomping out of the singing room.

Dorothy's parents thus found themselves frequently having to look for a new establishment that could accommodate their rebellious daughter. They then had the idea of sending her to a school for nuns in Belgium to reframe her and make her a little lady. The project quickly aborted. Dorothy hastened to tell her aunt how much she liked the idea: once there, she could easily escape and walk through Europe to the Hellespont then, like Leander and of Lord Byron, swim across the sea before heading back to the land of Egypt!

During this time, in 1912, the British organization Egypt Exploration Fund, was once again able to devote funds to Abydos. The British want at all costs to excavate the royal necropolis of Abydos and then verify Margaret Murray's thesis about this enigmatic underground temple dedicated to Osiris ...

2 The painful exhumation from the Strabo well by Edouard Naville

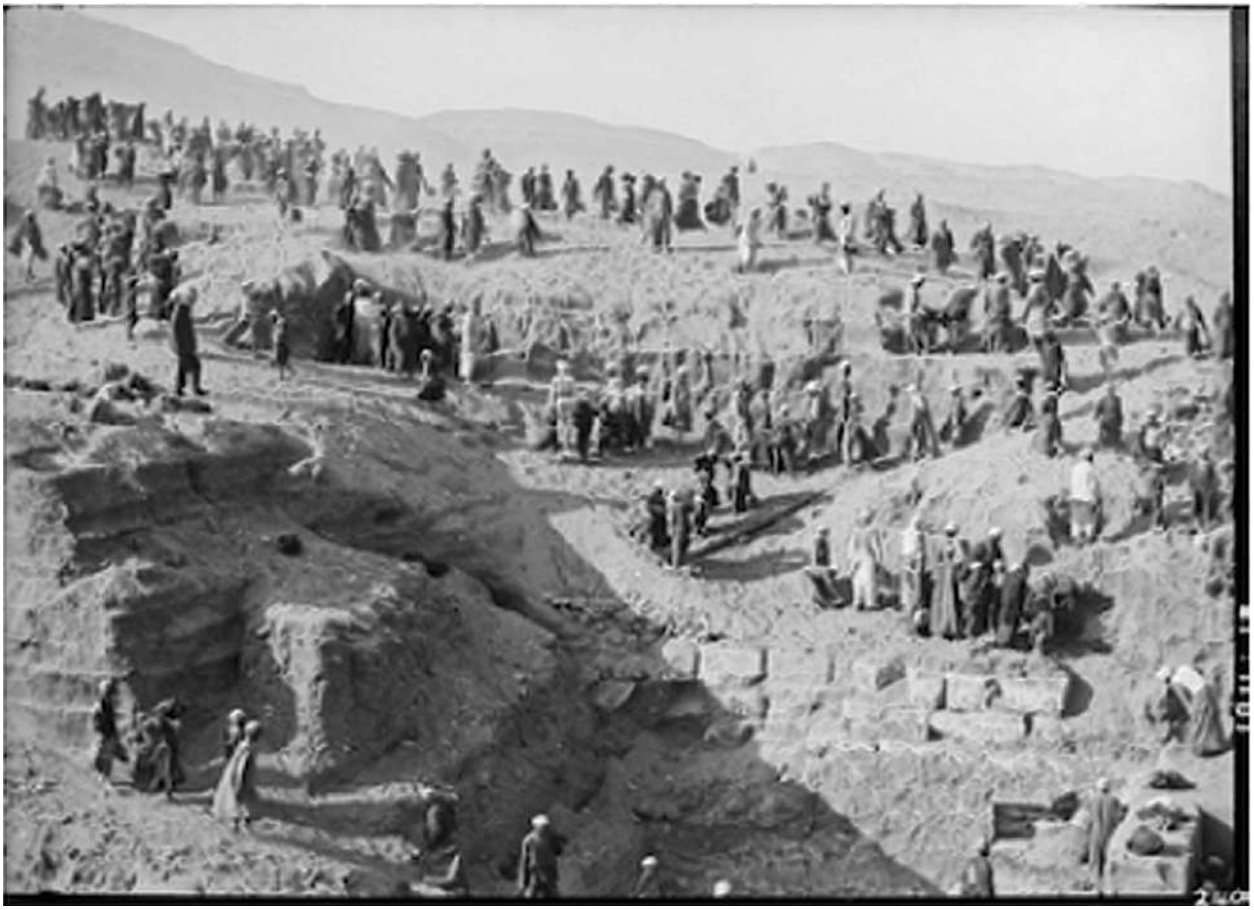
"Mr. Edouard Naville, foreign associate of the Academy, makes a communication on his excavations in Abydos, in Egypt, and shows photographs of them. The excavations were made behind the temple of Osiris built by Sethy 1st. They revealed a building of a high antiquity built in enormous materials, and which, until now, has not had its equal in Egypt… It corresponds entirely to the description that Strabo gives of a well which he saw in Abydos lower than the temple and which was remarkable for the corridors, the ceilings of which were made of large monoliths. "[147].
Extract from the meeting of the Académie des Inscriptions et Belles-Lettres of July 24, 1914

Following a campaign of excavations carried out in the cemeteries where Amélineau and Petrie had worked, the team in place decided to excavate behind the temple of Sethy I, where the Osireion of Margaret Murray is still buried. Almost a decade passed without any excavation taking place. The Osireion still retained its mystery and no one yet knew its appearance or dimensions.

The work on the Osireion is entrusted to the Swiss archaeologist Edouard Naville. His first task was to clear the sand from the desert which again covered the rear part of the building after ten long years of inactivity. Naville then resumes the excavations starting from the corridor where Margaret Murray's previous exploration stopped. Naville finds another corridor, sloping 14 meters long, completely filled with rubble, and the walls of which are decorated with the text of the Book of the Dead. Throughout the season, workers struggle against the hot sand that never stops to invade the barely cleared parts. The progression is slow and painful. Opposite the corridor, in the eastern wall, is a door, the triple lintel of which is made up of three stones five meters long. This door crosses a wall four meters thick[148].

The proportions are impressive. Never have such dimensions been discovered, except in the Great Pyramid. Beyond is the beginning of two

parallel chambers with massive walls. The workers lack the means and their number is insufficient. In front of them is a space about fifty meters long, covered with sand and rubble. The tons of Mariette rubble are still present and prevent the smooth running of the work. Faced with this mountain of debris, the mission gets bogged down. Edouard Naville is disgusted and exhausted. At the end of 1912, finding no solution, he decided to stop the painful clearing of the underground sanctuary and left Egypt to request funds from the British organization Egypt Exploration Fund which financed him.



55. Difficult start of the sand removal works of the Osireion in 1912 by the Swiss Edouard Naville. The photographer took his shot perched on Mariette's pile of rubble.

During the summer of 1913, the Egyptian Antiquities Service undertook research and carried out surveys near the site. Through the voice of Gaston Maspero, still director of the prestigious department, the Service des Antiquités offered its support to the work and let Naville know about it. Before the return of the Swiss archaeologist, the body of Maspero released nearly 24,400 cubic meters of rubble that Mariette accumulated in the area behind the temple of Sethy, at the supposed location of the enigmatic sanctuary of Osiris.

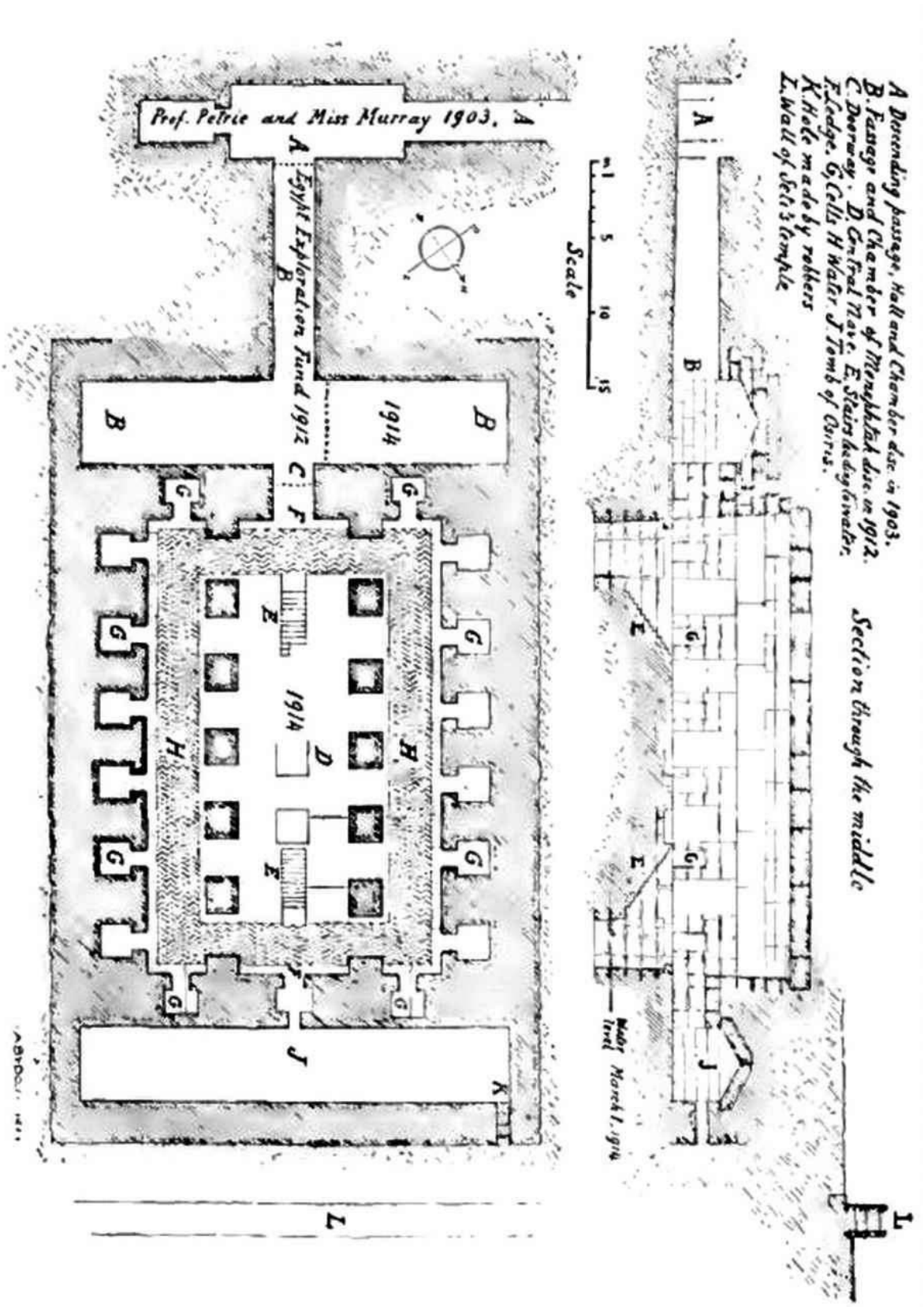
The British left the Egyptian Service, still under French supervision, for a while to clear the land polluted by Mariette in the 1860s. It was "fair game". Edouard Naville then returned to Abydos with other funds. On December 23, 1913, he moved with English colleagues in brick houses built for them in the desert. With the agreement of the Egypt Exploration Fund, it recruited 639 workers on site, two-thirds of them made up of children who transport sand and rubble in baskets. Never before has the Egypt Exploration Fund been involved with so much manpower in such a work.

The land finally cleared, the Swiss had a small railway built, by the care of the engineer G.M. Gibson, to evacuate the sand that invaded the monument. Then the team resumes their painful fight against the desert. After six weeks of intensive labor, Naville reaches the last wall of the Osireion, located only almost 3 m from the rear part of the temple of Sethy I.

56. Edouard Naville excavations around 1914. The sanctuary of Osiris begins to emerge from the sands behind the temple of Sethy I. There is no longer any doubt that Margaret Murray's Osireion is indeed the famous Strabo well that Mariette had so sought after.

For the moment, the clearing work manages to superficially clear the top of the buried structures, the goal being to first delimit the upper contours of the sanctuary. In this way, Naville spotted the structure of the large central room, still cluttered with many debris of pink granite and sandstone blocks. This debris came from the remains of the exploded monolithic blocks that made up the building and the roof. Some monoliths were still standing, but the imposing roof was completely shattered. Only an intact fragment remained near the wall of Sethy's temple. Edouard Naville then undertakes the clearing of the central room, but the work proves to be laborious because of the numerous rubble which completely obstructs the monument.

It is ruined, but built of enormous materials. Never before have such large quantities been exhumed in Egypt and in such quantities. The building takes shape little by little. Rectangular in shape, it makes its appearance, surrounded by an enclosure six meters thick, made up of a double envelope. Its interior part is made up of large blocks of very hard pink sandstone, connected by dovetails of gray granite. Edouard Naville deplored the dilapidated appearance of the Osireion. "*Everything was destroyed with savagery*", he will say. Ramses II undoubtedly set the example since several large blocks of the Osireion are in his temple located a short distance away[149].


A Descending passage, Hall and Chamber disc. in 1903.
B. Passage and Chamber of Menkhaf disc. in 1912.
C. Doorway. D. Central Mass. E. Stairs leading to water.
F. Ledge. G. Cells H. Water J. Tomb of Osiris.
K. Hole made by robbers
L. Wall of Seti's Temple
Section through the middle
Prof. Petrie and Miss Murray 1903.
Egypt Exploration Fund 1912
1914
1914
Scale
Plan of the great pool and of the tomb of Osiris.

57. Osireion's map, made by Edouard Naville. All the history of

discoveries is carefully listed there until its time.

The discovery of Osireion was recorded as follows by the Academy of Inscriptions and Belles-Lettres during the meeting of July 24, 1914:

> *"It is a rectangular construction about 30.50 m long by 20 wides. The wall which surrounds it, 6 m thick, consists of two envelopes. The outer envelope is of roughly cut limestone; it surrounds another of a very hard red sandstone, of a very beautiful masonry, where blocks of five meters in length are not uncommon. The interior of the rectangle consists of three naves separated by two rows of five huge pillars of Aswan granite.*
>
> *A ceiling, also made of granite monoliths, covered each of the side naves, which, together with the small sides of the middle nave, form a reservoir where water is found at the level of infiltration into the cultivated land, although the construction is in the desert. This water is retained by walls of enormous blocks; we do not yet know what depth they reach. In the interior wall, on each side of the tank, are cells two meters high and of equal width. The walls of these cells, devoid of any ornament, recall the chambers of the pyramids. They are seventeen in number. They open onto a sidewalk with a width of about 65 cm, which is corbelled above the water and which goes all around the building. The middle nave was an island; it was a platform on which statues were to be erected and from which two staircases lead down to the water.*
>
> *At the entrance from the west side, in front of a door whose lintel is 5m in length, was a large hall which was, if not built, at least modified by King Meneptah of the 19th Dynasty. There must have been a sanctuary there dedicated to this king. At the other end, to the east, on the side of the temple of Sethy, is a large underground room, which is also of more recent construction than the reservoir, since it was necessary to drill through two of the cells to make it. entrance. This room, judging by the funerary representations which cover the walls, must have been what was called the tomb of Osiris, and where the head of the god was kept. This room appears to be an addition made to the temple by Sethy I.*
>
> *The tank, by its style, and especially by the enormous materials of which it is built, by the absence of any ornament or any inscription, quite recalls what is called the temple of the Sphinx. It must be from the same period, that is to say from the Fourth Dynasty, if not older. It fully*

corresponds to the description that Strabo gives of a well he saw in Abydos lower than the temple and which was remarkable for the corridors, whose ceilings were made of large monoliths. Of these ceilings only a piece remains in the northeast side. The whole building is in ruins, because it served as a quarry for centuries. The large pillars and, in general, all the granite of Aswan has been split or broken to make millstones, many of which are still visible.

It is to be desired that next winter, we can recognize how deep the reservoir was, and that the clearing of this curious edifice, the only one of its kind that has been found in Egypt so far, is completed[150].”

58.Edouard Naville poses proudly in the heart of the Osireion, at the beginning of 1914. The Swiss archaeologist does not yet know that he will not be able to carry out his next season in Abydos because of the war which will break out a few months later.

The new information provided by the excavations of Naville as well as the following research, allow us to understand that the Osireion of Osiris structures a model which will serve as prototype for several Egyptian sanctuaries. In Abydos itself, the cenotaph of Sesostris III (c. 2060 to 1785 BC) is modeled on the Osireion. We find the same type of construction there with a central island emerging from the Nun - the primordial ocean. This island is, of course, an image of the island of the origins of Ptah-Osiris called Mesper "*the region of the children of the Seat of the Word*" (cf. E.VI, 184,1-2). The temple of Sesostris III and its primordial island are now totally destroyed, they did not benefit from a construction built with monolithic blocks like the Osireion.

Many Egyptologists and archaeologists still identify this second cenotaph of Abydos as the first version of the sanctuary of Osiris and consider the Osireion that we are studying as a copy built around 1250 BC. J.-C, so at the time of Sethy1st. I do not share this idea at all. The Osireion discovered by Margaret Murray and Edouard Naville is totally atypical. The techniques of the pharaonic era did not allow such structure to be built. Even today, its dimensions, its mass and its architectural composition, which require gigantic blocks of several tens of tons, challenge us to achieve such a technological feat. We would be formally unable to do so without the use of concrete. These colossal blocks, very different from each other, yet fit together admirably. This type of construction is also found in Peru and Bolivia.

I have examined the matter and expressed my feelings about it in several books and articles. The Osireion, like the Great Pyramid, or the Cyclopean walls of South America, were built with reconstituted and molded stones. The raw materials certainly come from Aswan for the Osireion. Professor Joseph Davidovits, world specialist in synthetic stones (geopolymers) and architect Joël Bertho, also specialized in moldings, worked separately on this question for the Great Pyramid. They both came to the same conclusions: the stones are cast. Moreover, the theory according to which Sethy I built the Osireion, does not hold for the simple reason that several blocks of granite were taken there for the making of the temple of his son Ramses II. Massive elements from the underground building are indeed present in the neighboring temple of Ramses II. It is difficult to imagine Ramses II, responsible for continuing the work of the temple of Sethy I, destroying "*his father's Osireion*" built thirty years earlier.

The Osireion undoubtedly predates Sethy and must have been a very ancient vestige in its time. Sethy I may have cleared the Osireion; it is nevertheless certain that he added texts on some walls. During the Pharaonic times, the process of manufacturing synthetic stone must have been lost over time[151], which explains why large blocks of the Osireion are found in the temple of Ramses II in Abydos. We also know today that during the Coptic period, the Osireion served as a quarry for the inhabitants of the region. Edouard Naville notes that several columns are cut out. On the spot, he also observed traces of holds. Many heavy grindstones weighing several tons are scattered around the large tank. Naville had to clear them one by one, which made him waste a lot of time. Ramses II was undoubtedly one of the very first to demolish the Osireion, before the Copts and the Arabs. Should we conclude from this that Ramses II did not respect the restoration work undertaken by his father? Unless some other, much more mysterious reason prompted him to act this way. We will discuss it in the chapter entitled: *The mechanics of destinies*.

59. Satellite photo of the temples of Sethy I, Ramses II and the Osireion. NASA.

The excavations carried out between 1912 and 1914, behind the temple of Sethy I, were both difficult and fascinating, but incomplete. Edouard Naville planned to clear the second half of the aquatic complex at the start of the school year in 1914 and during the year 1915. The outbreak of the First World War, in the summer of 1914, put a definitive end to the project. He never worked on the Osireion again. The temple of Osiris was then left abandoned for an indefinite time.

Far from all this Egyptian frenzy, little Dorothy is unaware of this exceptional discovery. She does not yet know anything about the Osireion or the reasons that link her to the temples of Osiris and Sethy I in Abydos ...

3 Dorothy's adolescence in the heart of the war

Luckily, young Dorothy lives near the British Museum. She spends her every free time there, especially when she escapes from school without permission. Tirelessly, with dreamy eyes, she surveyed the different sections of Egyptian antiquities. Each archaeological object is scrutinized countless times by her amazed gaze. Her little merry-go-round does not go unnoticed. The very famous Sir Ernest Wallis Budge, curator of Egyptian and Assyrian antiquities at the time, has been watching the girl for a while. One day, the little man with the long, snow-white hair asks her why she's not in school. Dorothy tells her that everyone thinks she's there and that she's not being taught what she wants to study anyway. Wallis Budge then asks her what she wants to learn. Dorothy fervently makes him understand that she wishes to know how to read hieroglyphics.

- Well, in that case, I'll teach you what you want to know! he said to her.

60. Sir Ernest Wallis Budge was curator of Egyptian and Assyrian

antiquities at the British Museum from 1894 to 1924.

This is how Professor Budge became her teacher. From then on, the man became attached to the 10-year-old girl and noticed her great intellectual capacities. Whenever Dorothy slipped out of school, Budge would invite her into his office, having prepared a glass of milk and a chocolate bar. In front of her subjugated master, Dorothy reveals an innate gift for drawing and does not take long to know how to reproduce the fundamental hieroglyphics ...

One day Dorothy implores Professor Budge to teach her Egyptian magic. The curator, astonished, asks her the reason. She responds with her usual humor: "*I have an uncle who told me horrible things about Egypt and I want to get rid of him*". Wallis Budge knows all the secrets Dorothy urgently wants to uncover. He embodies for her a guardian of the great mysteries. He instructs the young girl on everything she wants to learn as a priority: hieroglyphics, the Egyptian gods - especially Isis and Osiris, for whom she already shows a feverish adoration and, of course, Magic.

Each time the girl visits the museum, Budge gives her a short extract of hieroglyphics from the formulas in the *Book of the Dead*, which she takes home and brings back a few weeks later with its translation copied into a notebook. Then the curator compares this translation with his own.

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Outside, it's war, World War I. Over the months, London and the English countryside became the targets of the German zeppelins. London was directly affected from 1915. Airships had to climb very high to avoid being spotted and their attacks were often carried out in the evening or at night. The crews suffer from the cold. In unheated passenger compartments, frostbite is frequent. German airmen drop their bombs blindly for lack of visibility; destruction is really a matter of chance. They terrify the English population, which is quick to qualify the Zeppelins as "child killers". The English took time to equip themselves with means of defense adapted to the new German air threat.

It was in this atmosphere of disorder and fear that Dorothy lived and dreamed of Egypt. The young girl took refuge as much as possible in the British Museum where she momentarily forgot the pangs of the outside world and the quarrels of the great. Her stout mentor watched over her like a grandfather over his granddaughter.

61. The British Museum as Dorothy Eady knew it during her many visits.

In 1916, with the appearance of a new type of German fighter plane, air raids on London became more and more frequent. The attacks are no longer carried out systematically at night and fall on civilian objectives. Mrs. Eady nevertheless forces her daughter to pursue a dance class to make her lose weight. "*I was really big and fat as a cow*", Dorothy would later say of her teenage years. One morning, while she is in the bus that takes her to her course, the sirens sound to announce a new German raid. The bus stops and people run for shelter. Dorothy finds refuge in a confectionery where she buys chocolates.

After the air raid, the end of the alert sounds and everyone rushes into the bus. Dorothy lets it go and instead chooses an empty bus that takes her to Southampton Row station, four blocks from her dance school. It was then that a strong explosion made the neighborhood tremble. Dorothy feels like she has been hit in the chest. She automatically resumes the path of her course and leads to a smoking crater on the site of the building which houses the dance lessons. Faced with this sad sight, Dorothy told herself with her usual humor that she would never return to her classes. However, she immediately thinks of the fate of the British Museum and scoots off to Great Russel Street to make sure her museum is still standing.

62. Quarter of London destroyed by the German air force in 1916.

Once reassured about her fate, Dorothy goes to the antique shop run by a friend. She spends her pocket money at his house on figurines and other inexpensive Egyptian trinkets. After her shopping, the girl visits her aunt who owns an apartment in London. There, she finds her parents collapsed. As soon as they heard on the radio that bombing had hit the Southampton Row area, the Eadys had rushed to the dance school where rescuers were busy pulling the corpses out of the rubble. They had been told that all the students were present that morning; the Eadys had to face the facts: their daughter was dead. Seeing his daughter, Reuben Eady threw himself on her and gave her a good slap for not telling her family that she was alive. Dorothy just answered naturally: "I *had to go see if everything was going well at the British Museum*".

For the second time, Dorothy miraculously escapes death. At the end of her tether, her parents decide to send her to the English countryside, to her grandmother's. Dorothy knows Sussex well, having spent many vacations there among the farm animals she loves dearly. She is both torn to have to move away from her teacher and the British Museum, but also excited at the idea of spending some time with her animal friends, the only living beings capable of collecting her secrets and with whom she can relate. confide freely.

On the eve of her departure for Sussex, a few days before the English government decided to close the British Museum as a safety measure, Dorothy said goodbye to her teacher. Budge, very moved, apologizes for not having a chocolate bar to offer her. The teacher asks her if she would continue to study hieroglyphics at her grandmother's house. "*Every day*", she replies. He then asks her what motivates her so much to continue and Dorothy responds: "*Because I knew them and now I have to remember them as before*".

The old man looks at her attentively in silence. He is the only one, with her perplexed parents to know the special relationship that the little one maintains with her "*strange and distant Egyptian past*". Wallis Budge advises her not to be reckless and adds that he wouldn't want to hear about any problems she might cause for her grandmother. Dorothy promises him by kissing him on both cheeks and leaves the British Museum.

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The Sussex was great, Dorothy would say later. At Grandma's only lived a decrepit old man and a young stupid, 16 years old, who knew nothing about farm work. "*Since I was tall, strong and knew how to deal with animals, so I took care of the horses, I helped milk the cows and I churned the butter*."

Along with the children of neighboring farmers, Dorothy brought the milk to the station in huge cans; "*like Pharaoh in pursuit of the sons of Israel!*" she would say. Of course, she took on the role of the pharaoh. She drove the cart with the horse's reins tied around her waist as she had seen in her Egyptological reproductions. But one day, Dorothy was thrown from the cart and left behind "*a good piece of her skin*". "*No doubt the mare lacked Egyptological knowledge!*", She punctuated about this mishap.

Her grandmother's stable housed a magnificent white horse which Dorothy named Mut-Hotep ("*the goddess Mut is satisfied*"), taken from the name of the favorite horse of Ramses II, the son of Sethy I. After her lessons at the local school, Dorothy would come home quickly, saddle up Mut-Hotep and gallop through the Downs to the seaside resort of Eastbourne. Once in town, she usually went to the municipal library, where she borrowed books on Egypt; then she would complete the 12 km route in the opposite direction and return to the farm to tend the animals. She was doing all she could to ignore the war. Dorothy avoided reading the papers; she focused on farm work and delved into her books on Egypt and hieroglyphics. Among the works borrowed from the library were those of her friend Professor Budge, as well as the works of archaeologist Sir William Flinders Petrie who wrote numerous studies on Fayum, Memphis, Thebes and of course, Abydos, the site Dorothy's favorite, for whom Petrie and his wife spent nearly four long years excavating the ground of the sacred domain of Osiris[152].

4 First contact with the afterlife

At the end of 1918, when the war ends, and calm finally returns, Eady's parents decide that it is time for their daughter to return to London. The young teenager is sad to leave all her animal friends and Sussex’s freedom. Dorothy confines herself in extreme deep sorrow. It was at this time, at the age of 14, that she came into contact with Pharaoh Sethy I, who appeared to her in the early years in the form of his mummy. Her dreams where she finds herself "at home", in Egypt, become more and more precise.

Shortly after this first contact with Sethy I, Dorothy begins to have the following recurring dream: she sees herself as a young Egyptian girl, in the company of many other women lying on rush mats that cover the floor of the great hall of the temple of his visions [the first hypostyle hall of the temple of Sethy I], while an old man, a lamp in his hand, makes his appearance and makes sure, with an intense gaze, that the young girls are all in bed. No inscriptions and no decoration are present on the walls and pylons[153]. Then the scenery of the dream suddenly transforms into an underground chamber paved with agates, carnelian and turquoises surrounded by the shape of a stream [the Osireion, attached to the temple of Sethy I]. This place has a long dark corridor leading to a large hall filled with water. At its center is a rectangular island bordered by heavy pillars of pink granite. A statue of a recumbent lying on a stretcher-shaped bed can be found inside this aquatic chamber and its underground island - at least at this time. Everyone worships and mourns this holy statue. This aquatic temple is certainly very sacred.

In her recurring dream, the young Egyptian that was Dorothy, is systematically in a corner of the underground temple. In this place she faces a tall man, with a severe gaze, dressed in the manner of a high priest. Other men and women are there, staring accusingly at her as well. When she refuses to answer the incessant questions of the man with the imposing stature, he begins to beat the young woman with a stick. No one can hear the young girl complaining in this hidden area, hidden from view. Yet over one of the arches of the strange edifice stretches the protective image of a female deity whose magical gaze inspires benevolence… The painful dream stops abruptly and Dorothy wakes up screaming.

63. Chamber in the form of a sarcophagus into the Osireion. This is the place where occurred the scene Dorothy in her dream. The goddess Nut, mother of Isis and Osiris, is engraved on one of the slopes of the ceiling. The frieze was undoubtedly executed at the time of Pharaoh Sethy I, of whom we know that, failing to be the builder of the Osireion, he was rather its restorer.

As a teenager, Dorothy does not yet know why the strange underground and aquatic room regularly appears to her in a dream with this horrible inquisitor who looks like a high priest who never ceases to martyr her. Dorothy's nightly howls often force her mother to run to her bedside to reassure her.

You should know that at the end of 1918, when Dorothy begins to have this nightmare, she does not know anything about the aquatic temple of Osiris. Edouard Naville's discovery had only been the subject of specialized and scientific articles, as in the Swiss Archives of General Anthropology of Geneva from 1914-1915 (N ° 1 and 2) or in the Annual Report of the Smithsonian Institution in Washington for the year 1914 and the Records of the Sessions of the Academy of Inscriptions and Belles-Lettres of 1914 (58th year, No. 5).

In 1920, Dorothy was 16 years old. While nothing force her to attend school, and that she therefore has all the time to go freely to the British Museum to meet her old friend Wallis Budge, Eady's father decides to settle his family in Plymouth to case. Reuben Eady is to take over a former rollerblading hall called The American Roller Rink. In 1919, The Parliament Picture House Company Ltd announced its wish to convert it into an auditorium and cinema. Reuben Ernest Eady was then appointed to manage this huge room called the New Palladium. This situation created a shock for Dorothy who had to leave her beloved museum and her protector Wallis Budge for good. Despite her young age, by dint of private lessons and patience, Budge managed to get her to translate complete passages from the Egyptian Book of the Dead for practice. Dorothy now knows how to transcribe and read hieroglyphics perfectly.

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After major renovations including the installation of a large balcony, the New Palladium opened its doors on December 11, 1922. The hall was famous from its opening. Silent films are shown there and shows are put on. Every Friday evening, as an opening and an interlude, Ruben Eady offers a number of his invention. Dorothy is also involved in some performances under the stage name Dorothy Lincoln. She sings popular songs, while her "generous forms" move in a melodramatic way to music performed by an orchestra composed of about fifteen musicians. She had a soprano voice with

a very popular tremolo at the time.

Dorothy also performs with an amateur theater company. Under the impetus of the daughter Eady, the troupe creates a play based on the story of Isis and Osiris. Dorothy plays the role of Isis and a young girl plays the role of Nephthys. Both mourn the death of their brother Osiris and beg him to return to the living. The text was taken from the Lamentations of Isis and of Nephthys, preserved on a papyrus from the 4th century BC, the Bremner-Rhind papyrus (BM n ° 10188), newly translated at the beginning of the last century. This composition is part of the Mysteries of Osiris played in the temple of Abydos. Dorothy sings the lament from a melody she has had in mind since a young age. No doubt she was engraved in her soul from her other life when she was priestess of Isis. The virgins "with pure bodies" sang in Abydos these stanzas in the presence of the god Osiris who had to be awakened. Some fragments:

"O beautiful teenager, come back to your home,
We haven't seen you for a long time, a long time.
O beautiful teenager suddenly gone,
O our leader, turn your face towards us.
Great affliction reigns among the gods,
Because they cannot understand the path you have taken.
Travel the Sky and the Earth in your first form.
You can stay in your house without fear.
Seth is in all the wrong that's been done,
He ordered the mess of Heaven,
The Earth was touched with us ...
And behold, our eyes cry because of you, and our tears are burning.
Desolation! since our master left us,
The only one whose youth lasts, so beautiful to contemplate ...

Likewise, I want to see you again,
I am your sister Isis, whom your heart loved,
Pursuing your love when you're far away.
I flood this land with tears on this day.

And who opens the Amenti in its season,
The Child who sets off, out of time,

Your father the Sun will protect you.
Your son Horus will shape you.
Seth is in all the wrong that has been done.

The hidden place of your flesh is in the temple of Sokaris.
Salute! in your name as the ruler of infinite time.
Horus, the valiant comes to you,
It purifies your body, it brings together the resulting moods.

I walked the roads, I wandered because of my brother who abandoned me - because of my misfortune.
The hearts of hundreds of thousands also burn,
A great sorrow reigning among the gods.

We mourn for the Lord,
Because the love of you will no longer desert our faces,
O you, the male, master of passion,
Arise alive, O ruler of infinite time [154]*"...*

The young woman gets angry regularly with her father to avoid the obligatory performance of the New Palladium or the evenings organized at the house where she was "invited" to sing in front of friends. All the years that Dorothy lived in Plymouth created in her an interminable expectation. She felt really lonely and no one understood her. At that time, however, she rubbed shoulders with a local club and a group of spiritualists, both interested in different "parallel subjects".

Dorothy thought she had finally found some friends to talk to about her experiences, but she quickly became disillusioned. In the first club, she was taken for the reincarnation of Joan of Arc. "*Why the hell Joan of Arc*?" She will say "*It is true that I felt capable of fighting and that always affected when Egypt encountered difficulties. I would have liked to have left to fight. in the ranks of the Egyptians… My Irish blood which probably spoke. But apart from that, I was not at all a saint!*". As for the members of the group of spiritualists, they thought that, when she fell down the stairs, an ancient spirit had seized Dorothy ... Not knowing what to think of all this, the poor young woman decided not to talk about her experiences anymore; whereas she focus on her Egyptology and her specialist books. However, she took the time to learn how to draw at the city's fine arts school, which was very useful to her

afterwards.

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At the same time, there is talk of resuming the sand removal of the Osiris cistern in Abydos. Eleven long years go by without any project seeing the light of day. To complete the work of the Swiss Edouard Naville, it was necessary to obtain enormous funds. The money was finally released in 1925. The Dutch archaeologist Henri Frankfort was commissioned to resume the delicate exploration of the Osireion area ...

5 Definitive sand removal from the cistern of Osiris by Henri Frankfort

Work began on November 15, 1925, after spending a few days in Cairo trying to find the mechanical means likely to move the heavy stones scattered around the sanctuary of Osiris. We remember that Naville did not have enough time to clear all this material before the First World War. Henri Frankfort also had to face another technical obstacle: finding a solution to pump the water around the central island. A problem which Naville also encountered and which circumstances prevented him from solving. Frankfort manages to find the essential supplies in el-‘Amarneh to assemble the small railway intended to clear and transport the large materials of the site.

While the team waits for machines and tools, the Dutch archaeologist first tries to find the passage that connects the temple of Sethy to the underground sanctuary. He undertakes various surveys between the walls of the cenotaph and the Osireion, but he finds nothing. This passage has still not been found to this day. On the other hand, Frankfort discovers a granite dovetail on the south side of the entrance to the island on which the name of Men-Maât-Râ is engraved on a cartouche of Sethy I. This discovery is confirmed by the presence of a similar dovetail still in position inside the wall, east side of the central room, near the north end, where the granite roof still remains. With these findings Frankfort seriously considers Sethy I to be the builder of the Osireion.

64. Clearance of several stone blocks on the central island of Osireion. Photograph by Herbert Felton, Frankfort mission, 1926.

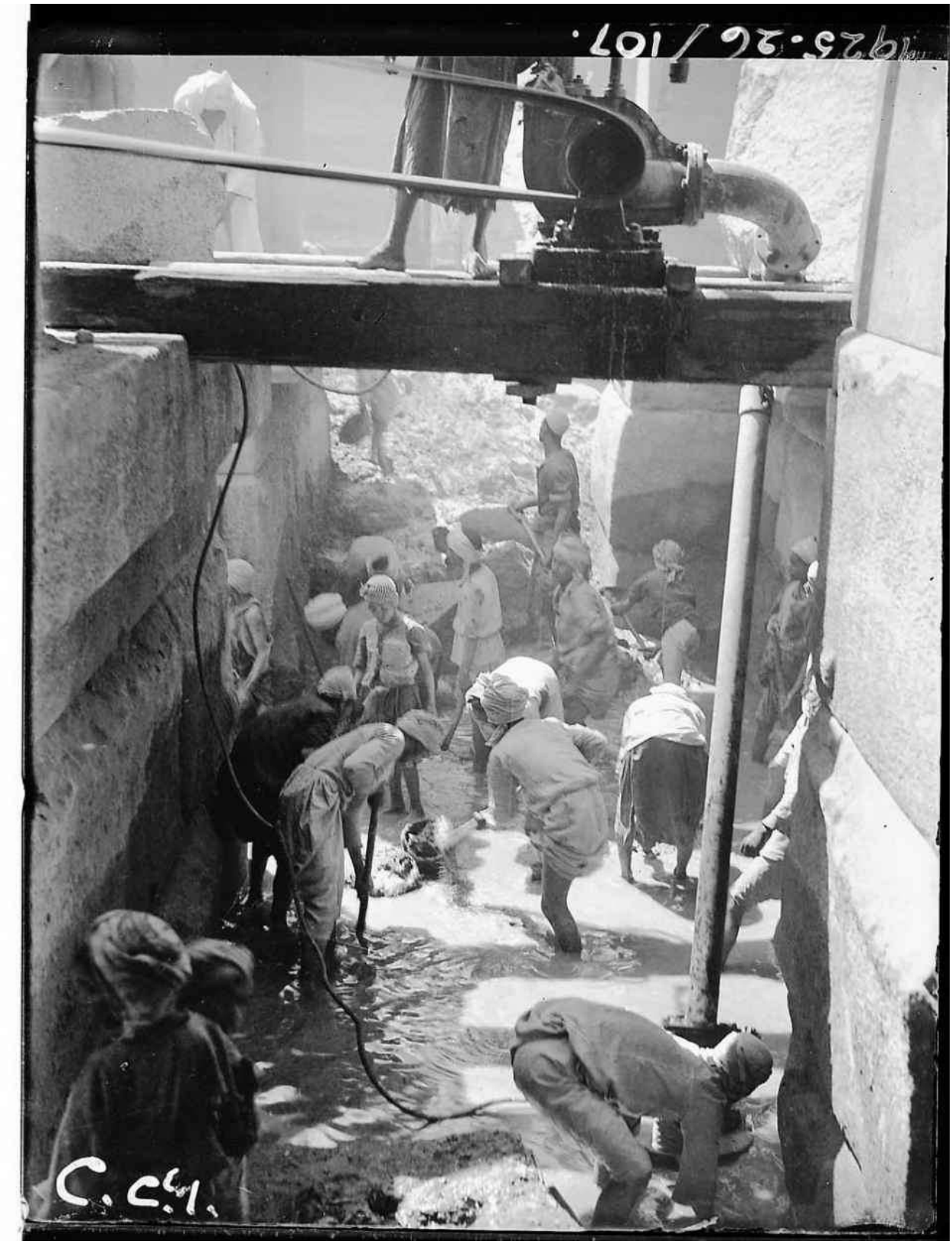
His entire team then set about emptying the space between one of the small exterior stone walls of the Osireion and the outer wall of the central hall, built deep, well below the water level. At the top of the wall, Frankfort finds several pots and shards dating from the 19th Dynasty as well as loot probably coming from the necropolis, hidden here by former grave robbers. 19th Dynasty jars mixed with a predynastic vase and an undated iron-headed arrow[155].

During his surveys, the archaeologist also discovered several cavities containing black earth, probably intended to receive trees. Since this discovery, and in connection with the translations of several texts related to Abydos, Egyptology generally admits that several trees were planted above the cenotaph on the hill which covered the temple. This hill and these trees respectively symbolize the primordial mound emerging from the abyssal waters and its Djed pillars, which protected the domain of the Egyptian gods.

The clearance of the Osireion began soon after, with the help of 500 men and children. The suspended railway dating from 1913-1914 was then put back into operation for the occasion. The teams painfully remove the sand that invades the access corridor and clear the stone paving, slightly sloping. All the stone blocks (from one to fifty tons) scattered around the central island are carefully numbered before they are released to allow the monument to be restored on the day the Egyptian government decides[156].

Vice-President H.H. Prince Yussuf Kamel provided the mission with a 16-h.p steam engine. and a pump from Nag Hamadi to pump water and allow exploration of the canal all around the island. Frankfort installs the equipment on the central island and drains the water outside for the crops. The conditions are arduous and the equipment used rudimentary compared to that generally used in the West for this kind of investigation[157].

Henri Frankfort worked hard to empty the Osireion of its stagnant waters. After pumping nearly 2 m of water, the machine breaks. In barely half an hour, the water returned to its original level; without anyone being able to determine the exact reason of this change. It will be necessary to await the conclusions of the work carried out in 1999 using a radar by Dr. Essawi, to understand that the water comes from the water table which extends on the surface below the complex.



65. Intensive pumping of water from the Osireion. The water will descend

almost two meters before the pump breaks and the water returns to its original level within half an hour. Photograph by Herbert Felton, Frankfort mission, 1926.

This excavation campaign enabled the specialists who joined Frankfort to collect very important archaeological material. The following year (then again in 1930), the Dutch archaeologist and his collaborators returned to the ruins of the Osireion to collate the texts previously copied and to complete the photographic documentation of the entire monument[158]. In 1929, Henri Frankfort was asked to become the director of the Oriental Institute of the Chicago expedition to Iraq. In 1948, he published *Kingship and the Gods*[159], a great classic in which he compiled much of his discoveries and thoughts on Egypt and Mesopotamia.

6 The Mysteries of Osiris and Confirmation of the discovery of Émile Amélineau

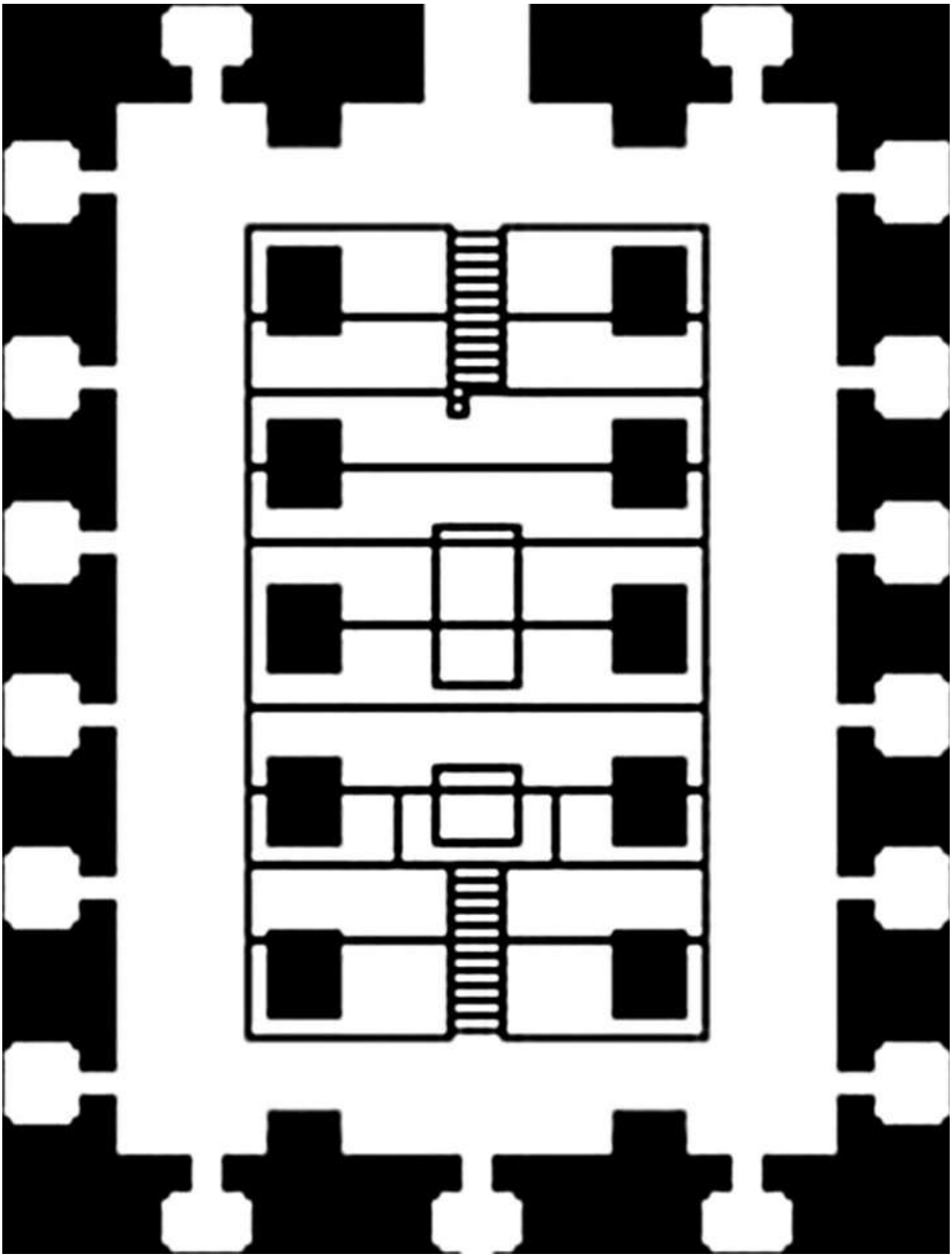
We are going to leave the excavations of the Osireion and the story of Dorothy Eady for a few moments to solve the Mystery surrounding Osiris and the discoveries of Émile Amélineau in Abydos.

The world of Egyptology generally admits that the Osireion symbolizes the original island emerged from the primordial ocean, on which the creator god worked. We have already seen that this island materializes the primordial place of the Egyptian gods, the main island of A'amenptah (Amenti), that is to say the ancient divine archipelago from which Plato drew his Atlantis. The original temple of this area is called Bu-Henem, " the Place of the Cistern ". We find this name in the lines: E.VI, 183,10; E.VI, 184,2 and E.VI, 177,11 from the registers of Thoth to Edfu. The Bu-Henem represents both the pendant and the underground counterpart of the Solar Temple of the two Horuses, which take over the divine archipelago after the disappearance of the terrestrial Creator Ptah-Osiris.

As a reminder, I demonstrate in various studies that this Egyptian earthly creator is found among the Sumerians under the names EN-KI ("*the lord of the Earth*") and É-A ("*the dwelling of water*") among their Akkadian neighbors. This unique character is often represented in a sitting or lying position on an island or a platform surrounded by water, assimilated to the Abzu (the Abyss). Abzu is the common name used to name the underworld of Enki, but his temple is generally named Engur. In 2007, I phonetically translated this word into Egyptian and I obtained Enkhu'ur: "*For the glory of the Father*".

In Sumerian texts, Enki has the reputation of staying in a distant land. The greatest sages, or the gods themselves, come to meet him after a long journey. Enki often lives in an underground pit, a cistern. This distant country - reflection of the abyss of the world - is called Abzu[160]. Since the pharaonic period it has been found under the name Abdju (Abydos) in Egypt. Abydos belongs to the name of Ta-Ur "*the great earth*". We couldn't find a better

place for EN-KI, "*the Lord of the Earth*". Researcher Zecharia Sitchin thought it was Africa, but this controversy is no longer allowed, we are talking about Abydos. This evidence is no longer in doubt. If my theory holds true, it implies that Osiris-Enki's Enkhu'ur / Engur was built during his lifetime. This sanctuary would then be a copy of the Bu-Henem ("the Place of the Cistern") built at the time of the terrestrial Creator in the archipelago of the Egyptian gods.



67. Image a), detail of the imprint of the cylinder-seal BM 89771 from the time of Sargon of Akkad. Enki-Éa, the master of the Earth stays in his aquatic Engur-Abzu of rectangular shape strangely similar to the cistern of Osireion (picture b). Stairs are at its feet, and also recall those of the Osireion which allowed access to the central island.

The assassination of Enki-Osiris took place near the Osireion. The texts of the Pyramids and Sarcophagi confirm this. They specify the discovery of the body of Osiris lying in a channel of Abydos. Although we have already spoken about it at the beginning of this work, it should be remembered here that the death of the god historically coincides with the battle which began against Seth during the passage of the Eye of Sound. This event takes place around 10,000 BC. AD, during the explosion of the Hill of the Celestial Horizon (explosion of the planet located between Mars and Jupiter and ejection of its satellite, the future Eye of Sound). After this catastrophe, Horus the Elder (Ra) takes again the command of the islands, to which will succeed Horus, the son of Isis and Osiris. All these subjects developed in several of my previous works are corroborated in the texts of Edfu newly transcribed in this essay.

It is often pointed out to me that no Mesopotamian text truly mentions the disappearance of Enki. Should we be surprised at the lack of documents on this subject knowing that the assassination of this character occurred in Egypt? More than 1600 km separate Egypt from Lower Mesopotamia. A sea and a gigantic desert (Arabia) divide them in two. For the record, I recall my theory: the death of Osiris was hidden for several centuries, probably even more. An automaton-type statue then takes its place in the heart of the Osireion. Manipulated by the clergy, this "living" statue receives offerings, gives instructions, and undoubtedly takes part in the Mysteries. At the time of Horus, when the death of Osiris is known, the news gradually spread. Later, in the Pharaonic period, the automaton of the Osireion was replaced by a funeral bed and then, or at the same time, by the head of the murdered god.

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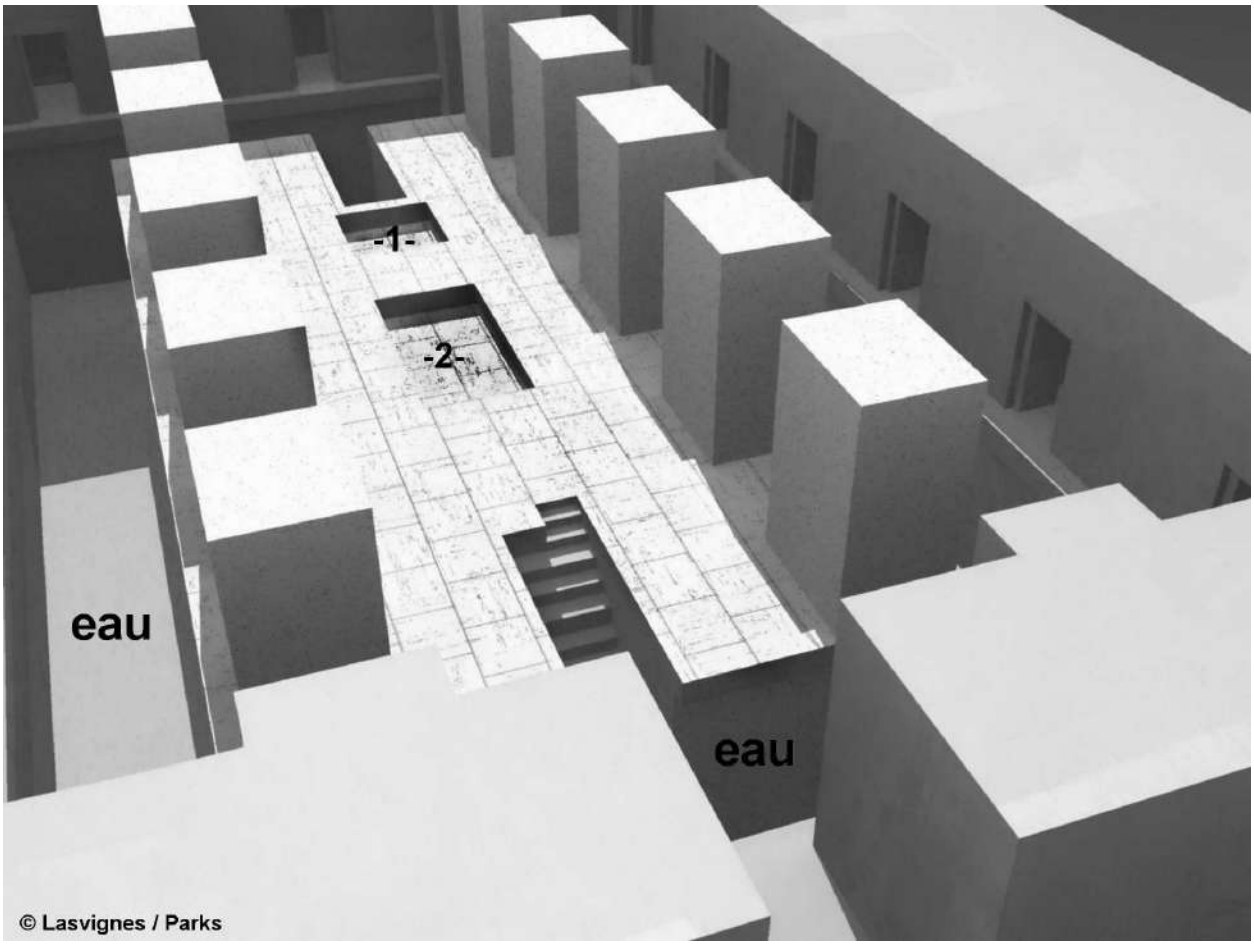
In the Aquatic Temple we find two cavities, one rather square and the other rectangular in shape, both of which fit into the central island. There are many questions about the usefulness of these pits. The first cavity was probably to serve as a base to receive the reliquary, the head of Osiris, a highly sacred symbol in Egypt. This reliquary seems to have been modified trough times. There are at least two versions of it, one in the form of an arch and the other in the form of a chest. The first version would have the appearance of an altar boat while the second would rather hold a glass box surmounted by a mast on which were fixed a pole and feathers. Both variants

had wooden bars that were used to carry the ark-reliquary, like the Ark of the Covenant in the Bible. The creation of these two pits dates from the Pharaonic era and not from that of Osiris.



68. The central island of Osireion and its two enigmatic pits. Cavity N°1 was probably used as a base to contain the support of the reliquary, the head of Osiris. The second cavity would have hosted the bed of Osiris that Egyptologist Dorothy Eady claims to have seen during her experiences with the afterlife. 3D image produced by Frantz Lasvignes.

We certainly used as an object of worship, during the great ceremonies which commemorated the death and resurrection of Osiris, the bed found by Amélineau at the beginning of 1898 in the tomb of King Djer (n °O-326). This same bed appeared to Dorothy Eady in her visions of her incarnation during the time of Sethy I. I suggest that this object was installed in the rectangular cavity of the Osireion (second pit).

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In Pharaonic times, the Mysteries simulating the death and resurrection of Osiris differed according to the temples. The priests, guardians of the doctrine of each temple, attached great importance to the version interpreted in their fields. It reflected their distinct understanding of the Osirian myth. The ceremonies took place, depending on the time and place, between the month of Athyr (from September 17 to October 16) and the month of Khoyak (October 17 to December 15).

In Abydos, a mimed show was given every year: the Osiris' Passion. Priests and some dignitaries wore masks and played the role of the gods and their Shemsu (Followers). The people gathered in large numbers on the banks of the canals, on those of the sacred lake and on the hills. We could thus observe from afar the unfolding of these Mysteries whose value contributed to magically restore the past.

At the start of the great procession, Osiris was leaving the temple of Sethy, probably in the form of the statue of the temple kept by the priests. Upuaut, the path opener, model of the dog-headed followers of Osiris whose facies symbolizes the name of Abydos, led the procession. It will be remembered that the dog is also the symbol of the Canary Islands and that it is on the official coat of arms of the archipelago.

The procession encountered enemies on its way and collided with Seth's supporters, armed to the teeth. A great battle was taking place between the two parties. This ceremony recruited participants from among priest-initiates or initiates into the Mysteries. However, and contrary to the facts announced in the funeral texts, the Dog-headed Followers of Osiris won the battle, let us add it again, to ward off fate and restore the past. But a terrible news gradually swelled and resounded up to the walls of the temple: Osiris was assassinated!

"*The great exit of the god to be led to his tomb*" appeared to be the

most important part of the drama. It seems that it was carried out in two phases, a first aborted and a second successful. The priests recovered the lying body of Osiris in the Osireion. It is undoubtedly the statue discovered by Émile Amélineau. Then, the large gathering of the crowd welcomed the procession. The women uttered funeral moans, lamentations, beat their breasts. Suddenly, under the banner of Seth, several men armed with sticks rushed on the procession to prevent it from advancing, but also, it seems, to dismember the body of Osiris in order to definitively block its return. to the life. However, other individuals rose up against the aggressors and took on the role of Followers of Horus the elder fighting the forces of evil. This time, the mystics, the initiates of the temple, took on the roles of Followers of the gods and disciples of Seth.

The combat extended to the sacred lake of the domain and the participants simulated a naval battle between the two clans of which no one understands the meaning. From my point of view, this nautical combat represents the great battle that took place in the archipelago of the gods at the time when Horizon Hill (the planet Mulge between Mars and Jupiter) exploded and the Eye of Sound left its orbit. The text of the Bremner-Rhind papyrus - BM n°10188, recited on this occasion by the two officiants made up as Isis and Nephthys, specifies: *"[Seth] ordered the disorder of Heaven, the Earth was touched and us as well.*". At the same time that this battle raged in the Atlantic Ocean between the forces of Horus the elder and the accomplices of Seth, the partisans of darkness assaulted Osiris and his Followers in Abydos. It is here that Seth murdered, with his own hands, the god of Light.

After this episode came another Mystery: the search for the body of Osiris. This part was mimed in the open air by two virgin priestesses belonging to the temple and whose functions consisted in incarnating Isis and Nephthys. Each had the name of one of the goddesses on the arm to distinguish them from one another. The pure-bodied virgins, clean-shaven and wearing wigs, recited the stanzas in front of the crowd. To the sound of the tambourine, the two tearful sisters sang in solo or in duet the *Lamentations of Isis and Nephthys* (see above the Papyrus Bremner-Rhind - BM n°10188), and began a long complaint to Osiris as well as a moving call for his return.

The priestess incarnating Isis got on a boat in search of her husband.

Isis made two distant trips, the first to find the remains of her husband. "*She kissed his limbs and gave desperate breaths in his nostrils so that he may live again.*". At the same time, we know that another procession was standing near the temple where a cow embodying Isis, was looking for the bull-Osiris. This cow had to complete the tour of the temple of Sethy I seven times.

The second voyage symbolized the search for the 14 pieces of the body of Osiris (dismembered by Seth during a breach of the royal coffin). Beforehand, the priests scattered around the lake 14 molded figures of Osiris. Isis' peregrinations were painful and mimicked to perfection by the priestess. She wore 7 mourning dresses. Around the lake, the weeping queen gesticulated and ceased to lament. She had been around the world, she had looked for her husband in the stars, but it was on Earth that she found him. Isis moaned at each discovery of a fragment of the severed body. The people who had so far observed the scene in silence expressed deep emotion. The entire crowd beat each other in mourning and lamented. The complaints rose to heaven as if to ward off fate, once again.

In Sais, as in Abydos, the ancient Egyptians lit lamps filled with oil and salt. They symbolically celebrated the resurrection of Osiris, for the flame represents the rebirth and return of his soul. On 22 Khoyak, at the eighth hour, the images of Osiris, accompanied by 34 images of divinities, made a mysterious journey in 34 small papyrus boats illuminated by 365[161] lights. All of this was, once again, to take place on the sacred lake. No explanation is given for this ritual.

As we know, the sun circles our sky completely in 365 days. But, in our eyes, it only takes 34 days to catch up with Jupiter in its course. Additionally, Jupiter moves through each of the 12 constellations approximately every 34 days. In ancient times, the number 34 played an important role in astronomical calculations related to Jupiter. In New Mexico, in the Chaco Canyon region, there are several prehistoric temples, including the Casa Rinconada. This circular temple is built according to an astronomical cycle of 34 days corresponding to the 34 boxes inscribed on the wall. With 24 turns of 34 squares, the ancients obtained exactly the cycle of conjunction of Mars and Jupiter of 816 days. A conjunction is the position of two stars whose geocentric or heliocentric celestial longitudes are equal, which implies that they are on the same visual radius. The median star then quite often causes an eclipse.

In the Osirian rite of 22 Khoyak, the 34 boat-gods and the 365 lights

represent the 34 days which allow the sun to catch up with Jupiter in its annual course. I explain in *Ádam Genisiš* (see the essay concluding the book) that the Jupiter-Mars zone is a cursed zone where the exploded Horizon Hill was located which caused the ejection of the Phoenix-Venus (the Eye of Sound) and then the destruction of the divine archipelago. The asteroid belt was equated with the dismembered body of Osiris. Each deceased king had to redo the Phoenix's journey in the sky to mend the past. Egyptologist Albert Slosman says of Jupiter that it "*personifies the Renaissance of the survivors who escaped the Great Cataclysm, by allowing renewal during two very specific annual periods, which observers have always noted in the annals as being the divine sign of the benevolence of Ptah*"[162]. The ancient Egyptians were well acquainted with Jupiter, whom they otherwise called Hor-(up)-Sheta "*the god of affliction*" or "*the god of the impenetrable Mystery*".

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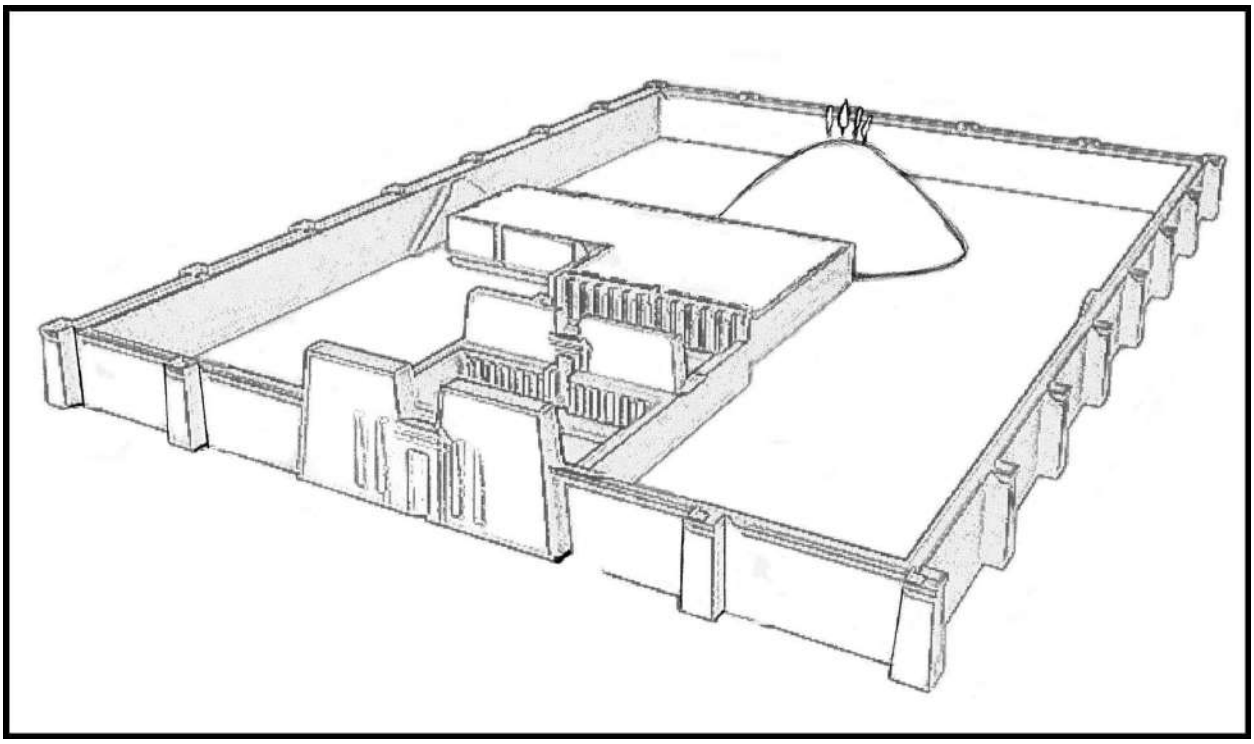
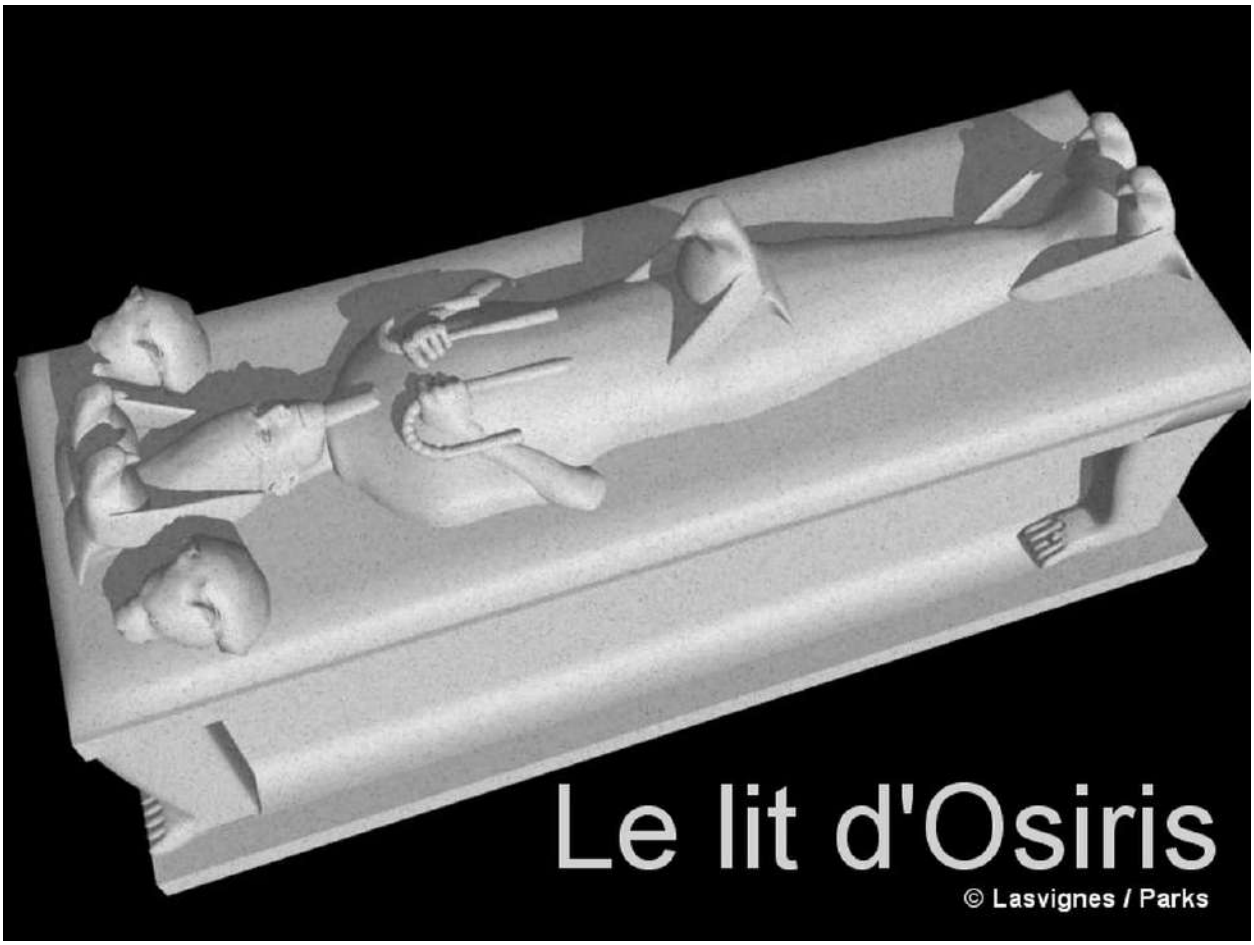
After the nautical celebrations, the second phase of "*The great exit of the god to be led to his tomb*" occured. Worship was celebrated in the two adjoining temples. The statue of the recumbent had returned to the underground sanctuary hidden under the hill and its sacred trees. The copy of the Atlantean Bu-Henem was the gestational center of the nocturnal sun. In Pharaonic times, the image of Osiris prepared its way to Heaven in order to become a new sun.



69. Possible restitution of the temple of Sethy I and its sacred hill planted with trees, under which the underground sanctuary of Osiris was located.

Each year, Abydos celebrated this event in the copy of the great cistern of the ancestors. Note that another copy of the great mythical cistern is located under the Giza's plateau; it received the original body of Osiris before the rites which took place in the Great Pyramid (see *The Virgin's Testament*).

The priests ate offerings sacramentally and performed a ritual of cleaning the statue before it came out again which led it to the tomb. The stone recumbent was now a reflection of the reconstructed and mummified body. Osiris then underwent the judgment of the gods in order to become the Judge of men. From then on, he was declared "*Righteous of Voice*", in harmony with the universal rules. The priests extinguished one by one the torches which lit the sanctuary. The elongated statue then rested for a moment among the liquid Nun, on the original island. In the heart of Geb earth and darkness, his eyes were fixed on the sky.



70. Reconstruction of the bed of Osiris as it should have been originally and as one could see it in the Osireion. 3D image produced by Frantz Lasvignes.

While Osiris was proclaimed king of the Other World and rested inside the earth, a final battle was taking place all over the domain of Abydos. The fight now became that of Horus, son of Isis, against Seth. This time around, the people of the estate personally played the part of the forces of Horus and of Seth's followers. During this violent scene, we often deplored real injuries and sometimes even deaths. These annual festivities offered everyone the opportunity to settle scores and gave the people the opportunity to let off steam and relive their millennial stories. The victory of Horus and the resurrection of Osiris are intimately linked. Indeed, the peace of the whole nation rested on the shoulders of Horus and the outcome of his fight. To repair and restore magically: this was the purpose of these Mysteries, such was the destiny of Egypt.

Once victory was achieved and the fighting was over, researchers dispersed throughout the area to find the tomb of Osiris. The prospecting lasted nearly 6 days. Only the priests and a few initiates knew the precise location of the tomb hidden in the desert and deep underground. The people who came from all parts of Egypt to celebrate the festivities in honor of the god, did not know its location. Once the tomb was discovered, the procession left with Osiris in the direction of the main gate of the domain to enter the processional alley which led to the necropolis of Umm el-Qaab. Four men pulled the Osiris-recumbent from Amélineau on a boat, a Weret, a vessel used during the funeral of the Old Kingdom. This Weret is a sleigh in the shape of a boat on which the dead god was placed. The two priestesses Isis and Nephthys watched over him, Isis, the great mourner, at the front and Nephthys, the little mourner, at the rear. The second exit from the holy place was organized in the form of a funeral procession moving forward solemnly to the sound of mourning music played at a slow rhythm. The grandiose valley and the opening in the cliff showed the direction of Amenti to the participants. It is through this opening, this wadi, that the great ancestors and the royal Followers, exhausted by an interminable exodus, arrived on Abydos after the Great Flood.

Arrived at the tomb of Umm el-Qaab, the Mystery darkens. The tomb of Djer / Osiris is underground. In the past, there were probably beams that supported a wooden roof. Some Egyptologists believe that a hill was above it and that at a certain time trees grew there, as on the Osireion, thus creating, for a brief moment, the opportunity to cultivate or plant trees in honor of Osiris.

In Pharaonic times, probably even before, a burial ceremony was held here, accompanied by rites. Of these, we know that one of them was to bring water from the Nile and pour it over the top of the underground tomb. The impressive number of pots found nearby demonstrates this. The women cut their hair and offered it to Osiris. Fabrics were also part of the offerings made to the god ...

Once the rites relating to the simulated burial of Osiris was completed, the procession returned to continue its festivities in the city; but beforehand, they erased the traces in order to preserve the secrecy of the location of Osiris' tomb. Several series of services and Mysteries followed one another night and day. At the end of the festivities, lamps were lit to celebrate the victory of the Osirian light over the Sethian darkness. The whole of Egypt was transformed into an immense light to the glory of the risen god, as in Europe during the celebration of the summer solstice and Saint John.

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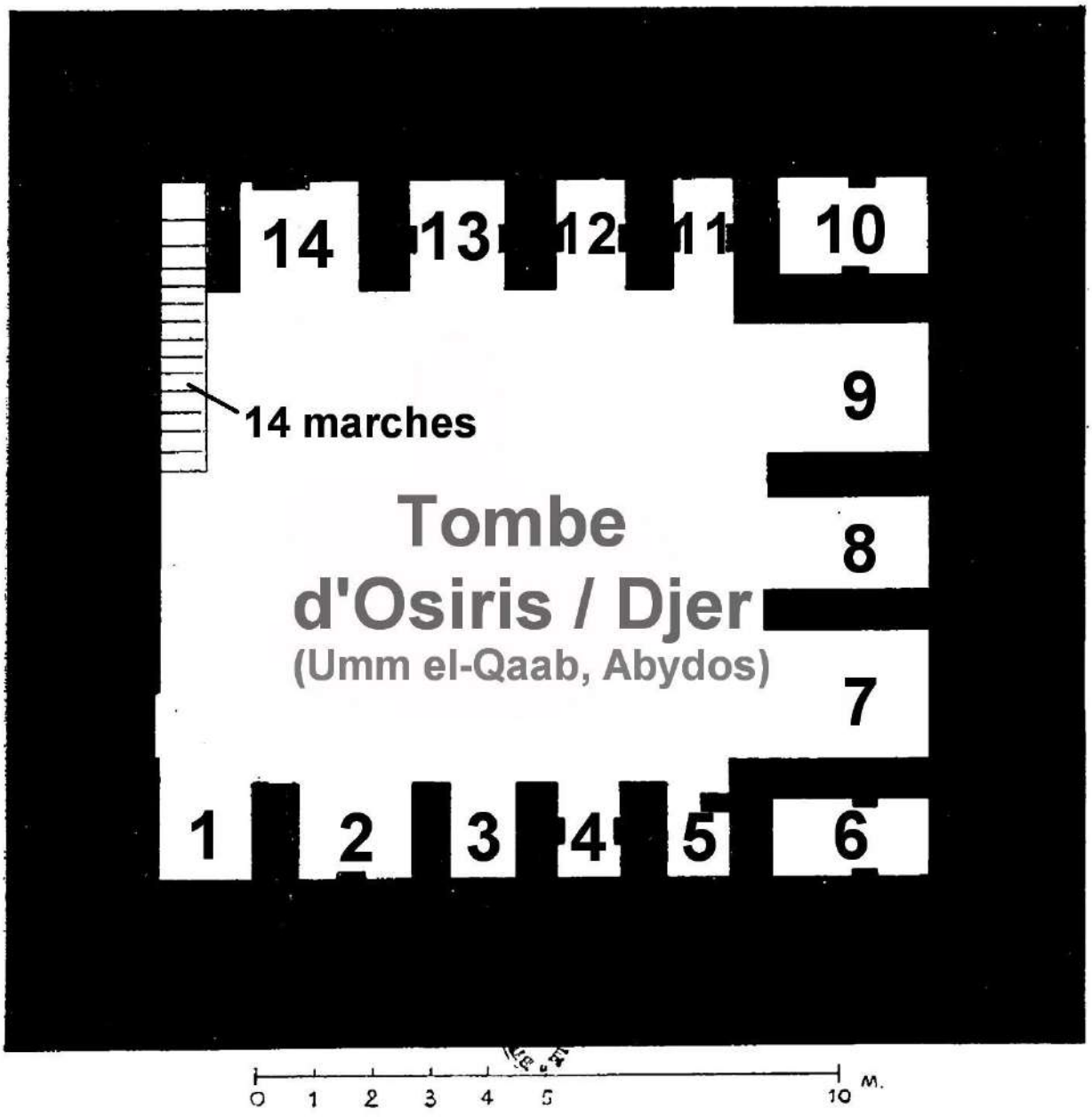
Abandon now the rites to focus on the tomb discovered by Émile Amélineau. This will allow us to measure to what extent he was right to persevere and to believe that the tomb of Djer is indeed that of Osiris.



71. Plan of tomb O-326, of Osiris / Djer. It contains 14 rooms and 14 steps, the mortuary number of Osiris. Osiris' bed was in room 2 and the enigmatic skull in room 7. Excavations by Émile Amélineau.

The detailed plan of Djer's tomb at Umm el-Qaab shows us the insistence that the designers give to the number 14. There are 14 rooms and the same goes for the stairs. Amélineau inventories 13 steps, noting that the height of the 13th step is twice as high as the others, which shows that one is missing. There is no doubt that this number corresponds to the 14 pieces of Osiris' fragmented body cut up by Seth. Amélineau will unfortunately not make the connection between Osiris and the number 14. Messrs Maspero and Loret, it should be surprising, will not notice this indisputable clue either. To my knowledge, no study notes this "detail".

On the 14th Tarot card, Temperance, an angel holds an urn in each hand and transfers the contents of one into the other. Arcanum 14 symbolizes the transmutation of water into water of life. Isn't it water from the Nile that the pilgrims came to offer Osiris in these pots which still cover the royal cemetery and particularly this area? The number 14 also symbolizes the embodiment of spirit in matter[163]. Egyptologists generally think that the tomb of Djer was assimilated to that of Osiris from the beginning of the Middle Kingdom (around 2100 BC). The presence of 14 however proves the opposite. This discovery certifies that this tomb was created in honor of Osiris and that it was the ceremonial center in Umm el-Qaab before Djer. Why did the Egyptians recycle it in honor of King Djer, third ruler of the 1st dynasty, whose death is around 3040 B.C? Did tomb O-326 contain the 14 pieces of the murdered god in a real or symbolic way? We'll probably never know. But it was fitting to pay tribute to Émile Amélineau for his tenacity and foresight.

The 14 steps and 14 rooms are surely part of an ancient ritual. During the burial of the bed of Osiris, a ceremonial probably staged these different parts. What does the presence of the Osirian bed hide in tomb O-326? Was this object of worship placed there in order to preserve it from fanatic Christians (like the famous Amélineau’s Moyse) or did the ancient Egyptians want to protect it at the time of Ramses II, when the Osireion was used as a quarry? I’d rather agree with the second solution, as you would discover thereafter.

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For the ancient Egyptians, the only way to keep in memory their true past was to repeat its history annually, in the form of rites and to record it in

writing in an encrypted way. Thus, she was able to defy the times and reach us. Being incomprehensible to ordinary people, these traditions and texts were able to escape the destruction of profaners! The continuity of ancient rites is impressive, comparing it to our Judeo-Christian calendar. The rites linked to Osiris are as old as Egyptian royalty; officially, they would span a period of 2,500 and 3,000 years. I personally think they are older.

Our conception of worship cannot contemplate the practice of ancient beliefs accompanied by such devotion. Our beliefs and ideals are regularly challenged for lack of solid information about our past. This uncomfortable situation allows the seeding of the religions and dogmas that have dotted the planet since distant times. In my essay *Eden*, I demonstrated that weapons and wars make allow to destroy culture and memory, but also all traces of civilization. In the texts of Thoth, saved on the walls of the temple of Edfu, it is said that Seth several times destroyed the world of the ancient Egyptian gods by the act of war. Only the repetition of the rites makes it possible to fight against oblivion and war. The Osirian doctrines preserved by the customs and codified on the walls of the temples contribute today to the reconstruction of our past. A past that often goes beyond our comprehension.

7 The first trip from Dorothy to Abydos

At the end of the 1920s, one could read in the British newspapers that the Egyptian government was very concerned about the increasing number of looted antiques. Dorothy at the same time comes across articles concerning archaeologist Selim Hassan who works at the Giza site. Dorothy, then 25, has a modest collection of Egyptian antiquities that she painstakingly put together. Upon reading this announcement, she sends her complete collection to Professor Selim Hassan at the Department of Egyptian Antiquities, Cairo, Egypt. She then forgets this story but a few weeks later, the Plymouth police try to find the person who sent a package to Cairo, a certain Selim Hassan seeking to thank the generous donor.

The following year, against her parents' advice, Dorothy left to live alone in London. In the capital, she meets Imam Abdel Meguid, from Cairo, who is studying the pedagogical methods of British education in order to become a teacher in Egypt. After some love affairs, Imam Meguid finally asks her to marry him. Genuinely believing that he was in love, she accepts. Dorothy was 29 years old when, a little later, he urged her to join him in Egypt. They had a son, Sethy, name given to him by Dorothy in honor of the ancient pharaoh who has haunted her nights since the age of 14. Poor boy, she will say humorously, of her ex-husband: "*What I could have made him suffer! Not only did I almost kill him with my cooking - you know English cooking is not good, but mine was worse! But I literally knocked him out with my speeches about ancient Egypt. He only liked the modern and I only liked the old. It was really unbearable!*[164]" .

Shortly after the birth of her son, Dorothy again came into contact with Pharaoh Sethy I. Several witnesses were even able to certify it. The first of these is her husband who entered Dorothy's room, who wasrecovering after giving birth. He immediately comes out screaming: "*There is a pharaoh sitting on Dorothy's bed!*". Shortly after, it was Dorothy's mother's turn, who had come especially in Egypt with her husband for the birth of their grandson: in the middle of the night, while she was sleeping on the terrace, she observed a stranger near her. Speaking to him about this affair the next day, Dorothy simply replies that it is about her former lover Sethy 1st. At that

time, she would say later, Sethy no longer appeared to her in the form of a mummy, as in Plymouth when he was a teenager, but rather in the form of a man ...

At the same time, a named character intervenes, coming from beyond to dictate to her in the middle of the night messages truncated and formed of hieroglyphics. This information traces the story of a young Egyptian priestess abandoned at the age of three on the steps of the temple and taken in by priests. We can read in Dorothy's diary: "*[Hor-Râ] told me my own story, that of my old life. He did not seem in a hurry, because he hardly said a few words to me, then remained absent for fifteen days to come back and add a line or two or another episode to his story about me. It was always during moonlit nights, which allowed me anyway to see my own handwriting. Under dictation, the meaning of every word seemed clear to me, but afterwards, when I tried to decipher my scribbles, it was extremely difficult to understand. In fact, in the morning when I woke up, everything seemed to me so vague, so indefinable, that if I hadn't I wasn't sure if I had my own handwriting in front of me, I would have thought it was someone else's. When Hor-Râ stopped visiting me, I began to collect the pieces of what It seemed like a huge puzzle. Telling me this ancient story had taken Hor-Râ almost a year. After having finished putting all these writings in order and translating, I found myself with nearly 66 pages in which I discovered the story of my old life, convinced that it was the truth because it was there. things that I remembered myself.* "It took a while for Dorothy to decipher the strange puzzle[165].

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Imam Abdel Meguid stays with Dorothy for 3 years. When in 1935, he was offered a teaching post in Iraq, he hastened to accept it, as relieved. Later, back in Egypt, he divorces Dorothy and marries his cousin.

After her husband leaves for Iraq, Dorothy and her son Sethy leave Manya El Roda to pitch two tents near the pyramids of Giza. She camped there while she moved into a small apartment in a hamlet at the foot of the Giza plateau. This is when her real career begins. She found a job as a designer in the Department of Egyptian Antiquities, then headed by the French Egyptologist Etienne Drioton. This service hired a woman for the first time. She works under the direction of Selim Hassan, the same man to whom,

seven years earlier, she sent anonymously from Plymouth her small private collection. For years she worked as an assistant for the Antiquities Department of Giza. He is credited with the drawings, editing and indexing of three of the ten famous volumes on the Giza excavations by archaeologist Selim Hassan. Dorothy also frequented other prominent Egyptologists with whom she befriended, notably Hermann Junker and George Andrew Reisner.

She spends a lot of time in the Cairo Museum, as well as with Selim Hassan and his wife. Dorothy draws a lot, cleans mummies, copies the engraved texts from the temple of Isis in Giza, deciphers many formulas from the Pyramid Texts, and writes down the hundreds of pages of transliterations with their meanings, taken from the great ancient German Egyptian dictionary, the *Wörterbuch der Ägyptischen Sprache*.

After the departure of Selim Hassan, Dorothy worked under the authority of archaeologist Ahmed Fakhry, then director of the archaeological research mission in Dahshur. Towards the end of the 1940s, to improve her meager income (she earned about thirty dollars a month at the Department of Antiquities), she designed dresses, after the style of ancient Egypt, for Miss Egypt, a house of fashionable couture. Although her models were sold in shops in Cairo and Alexandria, her work did not earn her much. Everyone recognizes her disinterested generosity, judging by the number of times she participates in the development and writing of articles, research reports, theses, books on behalf of students, journalists or academics. Several renowned Egyptologists, English, American and Egyptian, have publicly stated that many of the texts published in England under other names are largely written by Dorothy Eady. Dr William Kelly Simson, Professor of Egyptology at Yale University and Curator of the Department of Ancient Egyptian and Middle Eastern Art at the Museum of Fine Arts, Boston argued: "*I think many people in Egypt took advantage of her: she wrote for them or helped them to draw up their plans, and only received a pittance in exchange for her knowledge! I have the feeling that she must have written for Selim Hassan and a little also for Ahmed Fakhry*.".

72. Archaeologist Ahmed Fakhry.

Dorothy will spend 19 years in northern Egypt before finally heading to Abydos, the real goal of her life. T.G.H. James, curator of Egyptian Antiquities at the British Museum, said on this subject in the 1980s: "*I never understood the reason why Dorothy Eady did not once set foot in Abydos before the 1950s! If Abydos was the goal of her pilgrimage, why didn't she jump on a train at some point? I find this story unclear. Maybe she was afraid of go there: we often hesitate to make our dearest dream come true for fear of being disappointed…* [166]".

Author Jonathan Cott specifies that it was after the revolution of July 1952 and the "liberation" of Egypt that Dorothy found the domain of Osiris in Abydos. Cott also recalls that she was receiving a poor salary; it would have been difficult for her to afford such a trip and to take the risk of losing days of paid work.

At that time, Dorothy wrote advertisements on behalf of the Egyptian Ministry of Tourism which paid her. This little money allows her to consider a trip to Abydos. She then asks Ahmed Fakhry for a little leave, who grants it to her. He also takes care of all the formalities.

73. Suburbs of Abydos today. The extreme poverty of this mythical place is regrettable.

The journey is exhilarating for Dorothy, but night falls quickly. On her arrival in Abydos, she asks that the temple of Sethy I be opened to her. The guard tells her that it is strictly forbidden to venture there at night because of the ghosts. Dorothy insists. She tells him forcefully that ghosts understand her better than people of her kind! She will spend the whole night there praying to Osiris and Isis. The next morning, when she left the temple, the guardian swore "*that she looked 20 years younger*" ...

From this first meeting with Abydos and the Osireion of Osiris Dorothy begins to use the water of the aquatic temple to heal herself and others. She would later recount instinctively washing her eyes with Osireion water. Since that day, she never wore glasses again. It was also during this first trip to Abydos that Dorothy brought back with her to Cairo a bottle full of Osireion water to try to treat a 15-month-old baby with acute epilepsy. Several doctors in Cairo said they could do nothing and predicted the death of the child during an upcoming crisis. Desperate, her mother had asked Dorothy if she didn't know an "old charm". That is why, on her return from Abydos, she advised her to throw Osireion water on her son's face and give him a few drops to drink during his next attack. The woman followed his advice, the child emerged safe and sound from his crisis without any recurrence.

This was the first case of healing initiated by Dorothy on a person other than herself. All of her friends confirmed that Dorothy could approach the snakes. Among the Egyptians this sign does not deceive, it manifests the healing capacities on oneself and on the happy beneficiaries.

8 Dorothy Eady's secret: BENTRESHYT - Harp of Joy

Called back to Cairo for her professional obligations, Dodothy Eady stayed only two days in Abydos. Strangely, it was also at this time that she was finally able to collect the pieces of this ancient life, dictated at night by a certain Hor-Râ, on nearly 66 pages. This stay in Abydos has truly reconnected her with this ancient past. Here is its abridged content extracted from Jonathan Cott's book:

Once, in the heart of ancient Abydos, where the heavenly green of the Nile valley gives way to the tarnished copper color of the sands of the Western Desert, stood a temple of white limestone. Known for its mysterious L-shape, its seven vaulted funeral chapels dedicated to the greatest gods of ancient Egypt, and renowned for the unparalleled delicacy of its bas-reliefs depicting these deities, the temple, in its part south, was once flanked by a lush green garden.

And, in the middle of this garden, in the shade of pomegranate, sycamore and date palms, was a rectangular basin planted with lotuses and bordered by fragrant plants. It was in this place that a beautiful morning, three thousand years ago, a blond young girl with blue eyes was walking under the radiant sky. Bentreshyt or Harp of Joy, such was its name, was then 14 years old and picking flowers while humming low.

However, it happened that that same day, the man who had ordered the construction of this temple, the Pharaoh Sethy I, "*Conqueror of the Bows on All Lands*" and "*Bearer of Rebirth*", was visiting Abydos in order to control the work in progress of the sacred monument which was to shelter his spirit, and to inspect his immense religious domains with their crowd of priests and servants. As he passed in the garden, in the company of his retinue, the Pharaoh, who was in his fifties at the time, was attracted by the song in a melodious voice before seeing Bentreshyt rising on the floor tiptoe to see him through leaves and flowers. The intimidated young girl, wanting to bow respectfully before His Majesty, made an awkward gesture and Sethy, charmed by her awkwardness, called her, laughing beside her:

- Get up, little girl! What's your name? he asked.

- Bentreshyt, Your Majesty! she replied, moved.

-Do you know who I am? Do you know my name?

- Nisu-Beti Men-maat-Râ (it was one of the five official names of the sovereign).

- Who are your parents, little girl?

- I am an orphan, Nisu-Beti! My mother was a four-season merchant, but she died when I was three. My father is a soldier, he is now in Wasit (Thebes) in a garrison.

- And what are you doing here?

- I am the priestess of Our Lady Isis. I study with Master Antef our high priest, in order to take part in the sacred mystery which tells of the birth, death and resurrection of our Lord Osiris.

Then a great silence followed, during which Sethy observed this blond girl, so different from all those who stood around him in a respectful attitude. In Memphis, in Thebes or in the other great cities of Egypt, it was not uncommon to meet blond girls or blond priestesses ... but here, in Abydos, it was quite exceptional. Certainly, inside the temple, everyone was aware that the grandfather of Bentreshyt's father was a foreigner, an Achaean, one of those men who came from the Greek islands and whom the Egyptians used to designate as the "People of the sea".

As for his father, he had abandoned the poor little one on the steps of the temple stairs.

However, the young girl could hardly support the scrutinizing gaze of His Majesty Sethy I, even though she had immediately noticed the sovereign's great beauty. Besides, however intense and penetrating that gaze was, she found it neither embarrassing nor malicious. After this first meeting, she had the opportunity to see him several times as she walked back and forth in the garden. Now, one night when the pharaoh was sitting alone near the lotus basin, Bentreshyt by adventure approached him.

- Come, little girl, come and sit next to me, said His Majesty, smiling.

Once she was seated, he took her hand and brought it to his lips. Faced with the confusion that seized the girl, he then advised her to run away,

to run away quickly and not to return. She ran then but probably not far enough! At the end of the park, she turned and saw him, sitting down, his head in his hands. Then, with slow steps, she came back to him.

Sethy I invented pretext after pretext to delay his departure from Abydos and during all this time, Bentreshyt came to find him in the garden after dusk. And there, they "*ate the raw goose*", as the ancient Egyptians used to say, to "*taste the forbidden fruit*". Forbidden, because Bentreshyt being consecrated in the temple, no one had the right to touch her. If she had been divorced or widowed or free, the situation would have been tolerated and it would even have been considered an honor to become the sovereign's mistress. But the young girl was a virgin consecrated to Isis and the affair became a dreadful violation of the religious laws of the time.

Bentreshyt constantly lived under the watchful eye of the High Priest Antef, responsible for the younger priests and other priestesses. When one of them reported to Antef that the young girl was in a compromising situation, he immediately summoned her to the tomb of Osiris located on the island of Osireion, behind the temple of Sethy, in order to make her confess her crime. Bentreshyt refused at the beginning of the interview to answer questions, but when the high priest forced her to put her hand on the recumbent statue of Osiris (that of Amélineau), now unable to lie, she exclaimed: "*Yes, I have a lover*!", But she refrains from denouncing the king as her accomplice.

It was precisely at this time that disturbances in Nubia forced King Sethy to finally leave Abydos. He told Bentreshyt that he would be back soon to stay there longer this time. A few days after her departure, events precipitated, and as the last boat of the royal procession disappeared in the distance, Antef called Bentreshyt back for a final questioning during which she was forced to confess that the king was her lover. Then the high priest brutally announced to her that only death could punish her crime against Isis.

However, no death sentence could legally be passed without due trial, which put Antef in an embarrassing position, as legal proceedings would reveal to everyone what should be kept secret. And that is why Bentreshyt, suddenly aware of the gravity of this whole affair, decided to kill herself in order to save from dishonor the name of the only man she had never loved.

She ended her life and when Sethy I, back in Abydos, asked for her news, he was heartbroken when he heard of her death. "*I will never forget her!*" He swore in his heart. And for three thousand years he kept his

word[167].

9 The presence of Sethy 1st, beyond the visible horizon

Dorothy now lived with Bentreshyt and the painful memory of her old life. Sethy I's "ghost" kept visiting and supporting her. His presence by her side and his advice were of great importance to her. Sethy seemed to live in a form of parallel reality where there is a hierarchy. He named this world Amenti, a name which corresponds to Atlantis and later to the world of the afterlife of the Pharaonic era.

King Sethy manifests himself in two ways: either he travels in the "*world of the living*" to meet Dorothy - usually by day - or she (her essence or astral body) was guided to Sethy's world. In this case, the action seems to take place at night. The more time passes, the more she recounts in her diary the visits of her lover. In addition, she will take care to postpone each of their conversations.

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Dorothy went to Abydos for the second time in 1954, two years after her previous visit. However, this one does not last two days, like the previous one, but two weeks. At the same time, the chief inspector of the Department of Antiquities is on site. Having heard of the claims of Ahmed Fakhry's assistant to know the temple of Sethy I in a particular way, he decides, with an architect, to put her to the test. "*I went to tell the inspector that I knew this place and that I knew where everything was and where everything had to be*." Dorothy said. "*Impossible*" he replied, "*We have not yet cataloged this monument in a correct way. There was not even a detailed guide to the sanctuary at that time.*"

The experience happened at night. Arrived at the temple, the inspector proposes to Dorothy to go without light towards the vault of Amun. She enters the temple with a determined step, once she has reached her destination, she calls the two men who come back with torches; to their amazement, it is in the right place. "*It's a fluke, let's try another time."* They then ask her to go to the hall of the sacred boats, which she does. The

experience is repeated four or five times and, each time, Dorothy discovers the place requested. The two men are stunned!

74. The interior of the temple of Sethy I today.

During this more relaxed journey, Dorothy takes care to visit Abydos in depth. At that moment, she realizes that nothing holds her back in Cairo any longer: "*I only lived there because such wonderful people as Selim Hassan and Ahmed Fakhry were working there. To tell the truth, Cairo has never represented anything for me. On the other hand, I belonged to Abydos and it was written, Mektub! as they say, that I was to live there. I was a free woman and my son now lived in Kuwait. For me, it was Abydos or nothing !*". In the train that brings her back to Giza, Dorothy weeps for a long time, thinking of only one thing: to return to Abydos for good.

Upon her return to Cairo, she spent hours at the Department of Antiquities in order to be transferred to Abydos. In vain. No official wants to send him to this hole, without water or electricity. In the 1950s, there were only two wells in Abydos. Each day, this precious water was sparingly distributed in goatskin gourds.

Two years later, at the beginning of 1956, Dorothy found herself out of work. Professor Ahmed Fakhry's archaeological research mission to the Dachur pyramid has just ended. The professor then makes two proposals to Dorothy: he offers her the choice between a pleasant and well-paid job at the Cairo Archives or a physically demanding and very poorly paid job as a draftsman in Abydos. Needless to say, the option chosen was the second.

At Sethy's new appearance, Dorothy hastened to tell him the good news. She later said in her notes that from the first moment she could speak with Sethy, she told him of her desire to live in Abydos and work in his temple. Sethy always seemed very open to this project, and when Dorothy sometimes despaired of never seeing her wish come true, he gave her courage by explaining that for their destinies to be fulfilled, her return to Abydos was inevitable anyway.

A few days after receiving confirmation from the Department of Antiquities to send Dorothy to Abydos, King Sethy appeared to her at her home at the pyramids. She immediately told him the news, which touched him a lot, according to what Dorothy told Jonathan Cott:

- My heart is delighted to hear it, my beloved! he had told her.

Sethy had stayed near the Egyptologist all night and, on his terms, he made love to her like never before. Then he added:

- My White Lotus, next night I will send a priest to look for you to take you to me, because I have something to tell you.

It was the last night we made love. The sweetest too. Since then he often slept by my side, we hugged each other and gave kisses, but we did not go any further because the temple, like a drawn sword, now rested between us.

The next night the priest came to fetch my astral body and when I arrived at his apartment I found Sethy alone, in a pleasant yet serious mood. He hugged me tenderly before inviting me to sit next to him.

For many years, I used to celebrate the feast days of Isis and Osiris by burning incense at home in front of their statues. Now, here is Sethy telling me that when I get back to Abydos, I should celebrate these days inside the temple. He added that I had to burn incense, offer wine or beer as a libation and recite in ancient Egyptian the Lamentations of Isis and of Nephthys, the text of the goddesses in the Mystery: "*But, lord, I forgot them*" I replied.

- They are found in books. Are there none left? he asked.
- I have one, but it is written in the language of the Barbarians!

He said it didn't matter:

- The gods know all things. They know how to read what is in the heart!

Then he made me swear that I would act according to his instructions. I promised him that and have never failed it since. We sat there without saying a word, then he took my hands in his and, in a deep but extremely moving voice, he told me that I had to understand what had happened:

- The wheel of destiny has completed a full turn. From now on, and until the end of your earthly life, you will belong to the temple again, and neither I nor anyone else will have the right to touch you.

In tears, I asked him if I shouldn't finally refuse to go to Abydos. He shook me gently:

- Little girl, are you going to make the same mistake again? he said.

Then he explained to me that we were both going to go through a period of trials, but if we resisted the temptation during the rest of my days in Abydos, then our first crime would be forgiven and I would be his for eternity. I asked him if I was going to see him again and he replied that, without a doubt, he would come to see me in Abydos.

- Will you come in the form of an immaterial spirit as before?
- No, my love, I will come to visit you in the form of a living man! I cannot give up your kisses or your embrace.
- But it will be a temptation! I cried.
- Without temptation, where would the test be? O my beloved, help me to be strong, and do not cry, I will never leave you, nor will I stop loving you.

He wiped my tears with the hem of his dress, and I said:

- Why were you forbidden to touch me? I am not going to the temple of Abydos as a priestess, but to help with its restoration, and you know very well that I am not a virgin!

He replied that such was the order given and that for my part, I had sworn to him to recite the Lamentations. Then he kissed me adding that I was a good girl. He thanked me for all the years of happiness that we had stolen during my stay at the pyramids. Finally, he said this adorable phrase:

- Your love is a balm poured on the wound that I have at the bottom of my heart ...[168]

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Dorothy prepares her few bags. In the excitement of her final departure for Abydos, she cannot sleep. She then decides to climb to the top of the Great Pyramid of Giza and spend the night there. In the morning, the warden, seeing her come down, asks her what she was doing up there. "*I was praying*" she replied. Then, the overseer who knew her, knowing that she spent her last day in Giza, said to her: "*M'a Al Salam* (God protect you)".

On the evening of March 3, 1956, 52-year-old Dorothy was driven to Cairo Central Station and took a one-way trip for the 523-kilometer journey. Without a second glance, she gets on the train to Abydos.

10 Omm Sethy

Dorothy Eady arrives at her destination after an thrilling journey. The village of Abydos (Al-Arabat al-Madfuna or simply Arabet) is located at the place where an arm of the Nile meets in the alluvial plain a mountain of limestone rocks which opens a passage towards the West, in the direction of the 'Lied. The mountain is drawn in an arc of a circle, and its two ends are called "*the lord of the offerings*" and "*the lady of life*"; they are dedicated respectively to Osiris and Isis. In this mineral buttress is the famous fissure named Pega, the breach through which we can frequently see the sun set in a blaze of gold and ruddy red. The ancient Egyptians believed that Pega led directly to Amenti, the western kingdom of Osiris, lord of Abydos. We know that the ancient gods used this passage to reach Abydos after the Great Cataclysm.

75. The great Pega of Abydos, near the cemetery of Umm el-Qaab. It is through this breach that the survivors of the Great Flood arrived in Abydos, after the great rise of the water.

Upon arrival, Dorothy occupies a small room adjoining the foyer of the Department of Antiquities for several days in the northern part of the village. But she sleeps little, preferring to walk in the desert where she says she regularly meets wolves. "*A lot of people claim that there are no wolves in Egypt*" she pointed out "*But that's not true!*". At this time, she meets a naturalist to whom she shares her discovery. Of course, he laughed at her, telling her that she confused jackals with wolves. Dorothy insists and decides to take the man to the desert, through the mountain. During the excursion, there, standing on a hillock, they see a magnificent wolf. The time to turn to the naturalist to tell him: "*So, if it is not a wolf, what is it?*", The man, frightened, had already scampered away! Let us recall in this regard that the wolf is the symbol of the Followers who constantly accompanied Osiris and that the site of Abydos also bears the emblem of the wolf.

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Egyptian villagers still regard it as an impropriety to call a married woman by her real name. They therefore prefer to designate her as the mother of her firstborn. This is why, over time, Dorothy Eady's name naturally and simply becomes: Omm Sethy, Sethy's mother.

A few weeks after arriving, Dorothy / Omm Sethy finds a house in the middle of the village for $ 75. With her very limited means, she does her best to fit it out and make it habitable. She heightens it with a small piece of dried mud. Her donkey Alice lives downstairs and she lives upstairs.

76. Arabet-Abydos village. The inventory has not changed since the time of Amélineau or Omm Sethy, except for the presence of plastic bags and soda cans.

Her contacts with Sethy 1st do not cease, but nevertheless seem to decrease. At this time, Omm Sethy wears long hair in braids. Her astral body, she would later specify, also wore them. So much so that when she moved to meet her lover, the latter sometimes had fun playing tricks on her. The Egyptologist says that one day, while visiting Sethy, when she was sitting on a chair and he was standing, he was playing around making her move her head by pulling a mat. At one point, the king said to her: "*Get up, little girl!*". She did so in vain: he had tied her hair to the chair! She and Sethy, her son Ramses had a lot of fun with the joke.

The very year of her arrival in Abydos, Omm Sethy will finally find the opportunity to prove that the gardens, from which she receives visions and which once flourished near the temple, really existed. "*I kept asking questions about this goddamn garden until one day I came to work here*" she said "*The foremen found it exactly where I told them it was 'he was, on the northwest side of the temple! There were tree roots, vines, small irrigation canals… and even the basin with still water in it!*".

In December 1956, Omm Sethy met Doctor Hanny El Zeini, an engineer by training, newly appointed president of the Suggar and Distillery Company Of Egypt. From there was born a great friendship between this businessman and the Egyptologist. He will say of her: "*I remember being immediately seduced by her open, frank expression. She was a robust woman of about fifty, with sparkling blue eyes, a disarming smile and hair of a very particular blond, which made one think of the color of freshly threshed wheat, and whose cut obviously resembles the style of ancient Egypt.*".

The first time Hanny El Zeini visits the temple of Sethy 1st alongside Omm Sethy, he asks her why she is walking around the temple without shoes. She reportedly replied, "*This is a holy place built for our Lord Osiris. No one should be allowed to walk here with their shoes on. If I had been given the authority to do so, I would not allow anyone to visit this sacred place with her shoes on, but I'm just a poor, insignificant employee of the Department of Antiquities.*"

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Omm Sethy spends his time surveying the temple of Sethy I and the Osireion. When she enters the interior of Sethy's temple, the pictures on the walls come alive, like in a children's book. A real family surrounds him.

Osiris and Isis represent a father and a mother who protect her. Sethy 1st, with whom she shares a timeless love, is her lover and Ramses, a very dear friend ...

As Sethy I never fails to remind her: "*You are from now on, until your death, the guardian of the temple*". Omm Sethy is in charge of the restoration of the sanctuary and simultaneously, she draws and catalogs its hieroglyphics. As soon as she arrived in Abydos, she urged the Department of Egyptian Antiquities to consider covering the temple with a roof as in antiquity. The temple, freed from the cool protection of the sand from Mariette, Omm Sethy foresaw an inevitable and rapid degradation of the inscriptions under the effects of the sun and the wind. It is thanks to her numerous and insistent letters that a concrete roofing project was finally scheduled during the restoration campaign.

Omm Sethy is doing intense work. However, in 1959, when the work on the new roof had just started - 100 years after the sand removal by Mariette - Omm Sethy received a letter without warning announcing that she had just lost her job: the budget devoted to the restoration project was empty. The Department of Antiquities ordered her to go to Cairo where she was offered a new position. Omm Sethy refuses!

Two months later, as she doesn't have much left, she buys eggs for her cats with her last coins and without further recourse goes to the temple where she addresses a prayer to Osiris explaining her difficult situation: "*If you want me to stay here, find a way that I can live there and feed my cats, if not, give us a quick and easy death.*" A few hours later, Edouard Ghazouli, the chief inspector of Middle Egypt, who is directing the restoration work on the temple of Sethy I, comes to Omm Sethy and tells her that Cairo has just called him to tell him that his employment contract at Abydos was finally renewed. From then on, Omm Sethy recopied numerous inscriptions in the temple of Ramses II and she participated in the excavations of the famous predynastic funeral site of Umm El-Qaab, located north of Abydos ...

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Omm Sethy is not afraid of anyone. She retains that eccentric and childish side that is unique to her. She has an offbeat sense of humor sometimes hard to understand. She leaves no one indifferent, either we love her or we hate her. Her colleagues laughed at her eccentricities. During an

Egyptian meeting in Giza, she undertook a frenzied belly dance at the foot of the pyramids, under the dumbfounded gaze of archaeologists and other aristocrats of the very royal crown of England!

Her reputation for pouring into the art of Egyptian magic terrorizes some Abydos villagers. The locals are superstitious, they see her as some kind of witch. They are scared to death, which is why they leave her alone. Maureen Tracey, a very good English friend of Omm Sethy, would later say, "*If anyone was cruel to herself or her animals, she would say, 'I'm going to the temple to bring Osiris up to date to settle this matter!' And generally followed revenge or reward.*". It appears that a man, a stranger from the village, wanted one day to permanently deny her entry to the temple. She would then have entered the sanctuary to strike up a conversation with Osiris afterwards, this stranger was found dead of a heart attack.

77. Dorothy Eady / Omm Sethy. Photograph taken by an anonymous German tourist.

In 1964, Omm Sethy celebrated her sixtieth birthday. The eight years spent in Abydos will remain the happiest of her life. Confronted with the problem of retirement, she refuses to return to Cairo in order to look for a part-time job, as she is advised. Moreover, during her entire stay in Abydos, she only went to Cairo once, in 1960, only to stay there one day and one night.

The Department of Egyptian Antiquities decides once again to make an exception for it by allowing it to continue its work for another five years. This will be her last reprieve. In 1969, "*they brought the old mare out of the pasture*", she would say at the end of her life, according to the expressions she had the secret.

In 1967, her son Sethy, then in his thirties, visited her in her village in Upper Egypt to persuade her to accompany him to Kuwait where he enjoyed a good position, having become at the same time the owner of a successful printing house and advisor to the Minister of Education. When he arrived, Omm Sethy said, his son said to him:

> - Mother, I will make you live in a villa with air conditioning and not in a mud hut.
>
> - I happen to prefer a mud hut in Abydos to a villa with air conditioning anywhere else. But how would you understand, poor darling? I had only one goal in life: to live and be buried in Abydos ...

At that time, Omm Sethy received only about thirty dollars of retirement to survive. She realizes that she must extend the scope of her activities. So, she began to embroider tapestries reproducing Egyptian deities, scenes taken from the temple or cartouches of hieroglyphics; she then sells them to friends or tourists who come to visit her and who, in turn, bring her gifts, clothes, books, outdated magazines, tea, cookies, chocolate and also vitamins.

Employed part-time as an advisor to the Department of Antiquities, she also became an official guide at the temple of Sethy: "*Once back home, the tourists on the Nile cruises who met me spoke of me as a kind of antiquity among the monuments here. So, when these people's friends showed up, they too wanted to see the horrible living specimen.*"

Omm Sethy immediately senses if tourists really care about the temple. In this case, she spends entire hours guiding the chosen few in the

sanctuary and sometimes invites them to her home or to the refreshment bar for a cup of tea.

Barefoot as always, Omm Sethy showed to tourists temple's rooms and chapels; she describes and explains the reliefs to them, while embellishing her speech with jokes, anecdotes, personal opinions and folkloric tales: “*Osiris and Isis*”, she often said, “*Were, we know, brother and sister, as well as husband and wife: a good system, she added, since it had suppressed the stepmother!*”.

11 The House of Men-Maât-Râ - The temple of Sethy 1st -

When Sethy I designs his plans to build the temple dedicated to Osiris, he does not build it in the area of the royal tombs of Umm el-Qaab and the mastaba of Djer / Osiris. Rather, he built it two kilometers away, along the old Nif-wer canal, which the pilgrims' boats used during the 4 months that the Nile flooded.

Egyptologists wondered for a long time about the reasons for such choice. Sethy I positionned his temple - the House of Men-Maât-Râ ("*established is the justice of Râ*") in the precise place that we know. This decision goes against all existing traditions of building temples and places of pilgrimage in Egypt. In her diary dated January 1973, Omm Sethy immortalizes this exchange she had with King Sethy:

- Lord, when did you start to build the House of Men-Maât-Râ?

"*At the very beginning of my second year*" he said "*High Priest Entef wrote to tell me that the temple of our Lord Osiris needed repair. I visited the site during my first pilgrimage to Abydos. I found the ancient temple to be saturated with later monuments. I spent the night there and, in my sleep, dreamed that our Lord himself came to me to say 'Follow me'. He led me to a place on the edge of the desert to say, 'Build me a temple here.' I replied, 'My Lord Osiris, I obey your command.' The god then said to me: 'The house you build will result in my name and yours being in the mouths of men for eternity'.*".[169]

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We see a series of strange elements relating to the design of the temple. It has a curious "L" shape. This unique shape totally differentiates this construction from other Egyptian temples. What argument led the architects to position it this way? The layout suggests that the original plans evolved during construction or that the builders followed a precise plan already drawn on the ground. Indeed, the architects seem to have encountered

something that was below the foundation and that they wanted to follow in the same way. According to their habits, the ancient pharaohs rebuilt on top of older buildings. Thanks to a few surveys, we know that the temple of Men-Maât-Râ stands on the foundations of a holy place, older, of which we do not know the dimensions, nor the shape, nor even the antiquity.

The Sethy monument still differs in other important aspects. While a sacred temple normally has a sanctuary dedicated to its particular god, as well as two smaller ones, dedicated to the consort as well as to the son of the god, the temple of Sethy has 7 chapels, dedicated in turn to Horus, Isis, Osiris, Amon, Râ-Horakhty, Ptah of Memphis and Sethy. The 7th chapel perpetuates the memory of deified Sethy. Omm Sethy notes: "*There are two reasons for these additional chapels. The first is that Abydos is a place of pilgrimage which received priests and pilgrims from various cities where they could find their local deities and honor them. But it can also mean that the great gods themselves actually came on pilgrimage to the holy city of Osiris*."[170]...

Another unusual element reveals that the temple is built on sloping ground, Hanny El Zeini tells us. Auguste Mariette noticed it before everyone else, during his excavations. Normally, the ceiling of a temple lowers as one penetrates the depths of the building until one reaches the holy of holies, the most sacred place of the sanctuary. The fact that the Temple of Sethy sits on a sloping floor allowed the architects to keep the ceilings level, giving the illusion of a sloping ceiling. The development of this gradual inclined plane involves an enormous additional workload. Sethy could build his temple on any level location in Abydos, so why create so much difficulty with this laborious area which, by the way, was far enough away from the tomb of Osiris where the pilgrims went to worship[171]? In light of Sethy's dream mentioned above, we understand that he had no choice. Traces of an ancient sanctuary can be found under the temple and the Osireion was already present in Sethy's time.

From the beginnings of its prehistoric history - therefore not yet written - Abydos already evokes a sense of majesty and mystery. Long after the days of Sethy I and the great pilgrimages, wealthy Greeks and Romans came to the area as tourists to contemplate the splendors of the monuments. They had for that the writings of Strabo and his descriptions. In 23 BC Strabo noticed the invisible framework of some of the limestone walls and claimed that the outer roof was covered with a large mound surrounded by a grove.

Recent excavations uncovered stone wells on both sides of the Osireion, filled with soil and the roots of tall trees[172].

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Hanny El Zeini would later declare that this story of roots around Sethy's temple left him perplexed. Just like everything connected to the story of Omm Sethy's visions. He appreciated his friend for who she was, not for her thrilling stories. One day, as Omm Sethy told his friend about the discovery of the roots and the ancient garden, the latter said he politely remained silent without commenting. But he couldn't help but ask her: "*And where should this garden be?*". "*South of the temple*", she answered without hesitation. "*Was anyone from the village present when the root's remains were discovered?*". "*We recruit locally most of the labor that works on our excavations*", she explained to me, "*But the most expert foremen are the Kuftis.*"

The Kuftis come from the city of Kuft, better known to Egyptologists as Koptos. They are very skilful diggers who do indeed make excellent foremen, quite trustworthy. Koptos has a monopoly on this qualified workforce. "*There is a man here in the village who has dug up the roots of several trees*", she continued. We call him Abu Bid Mubarka, which means "*He who has a happy or blessed hand*". I remember thinking to myself, "*I will not harm anyone by personally verifying the authenticity of this discovery with this man.*".

During the following weeks, Hanny El Zeini will say, I found myself immersed in problems related to my scientific activities and I almost forgot the buried garden of Omm Sethy, until the day when French friends came to visit me in Nag Hammadi expressed a desire to see the temple. So I suddenly remembered the history of this garden and I decided to elucidate this matter. Omm Sethy took it upon herself to introduce my friends to the temple, and with her inimitable way of speaking French, allied with the petulance of her humor, she conquered them completely. I took advantage of the time of the visit to send for the foreman in charge of clearing the tree site. I saw a middle-aged man appear, tall, thin, nervous, and I asked him for details about the remains of Sethy I's garden. He begged me to excuse him for a moment and after a few minutes he returned with a hoe in his hand.

"*I'm going to show you the tree roots that Omm Sethy told you about*", he said to me with a gruff frankness typical of the peasants of this

region. We walked out of the temple courtyard together towards the southern wall, which initially seemed to have been of colossal proportions; but it had probably always been gradually dismantled: its excellent quality mud bricks were still in use for the construction of the houses in the village, because they had the same dimensions and had not changed for more than three millennia. Some still bore the seal of King Sethy I. I examined the ground carefully and noticed something unusual that looked like remnants of irrigation canals. My guide took a few steps, counting them, then began to dig. After just five minutes, a blackish, stunted shape began to appear. No doubt possible! It was indeed the stump of a very old tree, deeply buried in the ground.

- There's a whole row of them fifty yards at least, from here. Would you like me to show you a second one? the man asked me.

Without waiting for my answer, he counted ten more steps before resuming digging. A new big stump, twisted and surrounded by huge roots, appeared before my eyes. "*She's a great lady, Omm Sethy*!", the man exclaimed. "*Yes, she is a very respectable archaeologist*.", I added.

A few months later, I met the head of the Department of Antiquities responsible for the restoration of the temple and asked him if he knew Omm Sethy before he arrived in Abydos. His response was both surprising and, to my relief, very satisfying: "*We owe her the discovery of these roots.*" he said to me "*She also played a decisive role in bringing to light the underground tunnel that runs along the north face of the temple. She worked in Giza with Professors Selim Hassan and Ahmed Fakhry, who always spoke highly of her. Apart from her talents as a designer, she seems gifted with a prodigious sixth sense when it comes to the terrain on which she works! I was taken aback by his intimate knowledge of the Sethy temple and its surroundings. A friend of hers from Cairo told me that in her sleep she had visions of the past which often turned out to be quite correct. Sometimes, however, she is a little weird*[173] ...".

Omm Sethy also claimed that it is located under the temple of Sethy I, a secret chapel containing a hidden library, comprising many historical and religious accounts, including texts recorded by the hand of Sethy I himself[174]. Let us hope that these documents will be discovered by future.

12 The copy of the Atlantean Bu-Henem – Osiris' Osireion

"[The Osireion] contains enormous monolithic pillars while the pillars and columns of the Temple of Sethy were built in sections. If Sethy had actually built the Osireion, why is the architectural style so drastically different?"[175]

- Hanny El Zeini

When we are in the temple of Sethy I, west side, we descend a series of steps at the end of the west corridor, not far from the list of kings of Abydos de Mariette, then we go through the Hall of the Bull to lead towards the exit, in full blinding light. There, to the right and below, is the great underground and aquatic structure of Osiris: the Osireion. As we know, this place is the subject of the most diverse theories. Even today, many archaeologists claim that this monument is the work of Sethy I. Omm Sethy and Hanny El Zeini spoke frequently about it and concluded that it must be an initiatory temple.

Hanny El Zeini describes the Osireion in a few lines in the book *Omm Sety's Egypt* (2007): *"I spent a lot of time observing this structure, studying it. The focal point of the construction seems to be the great hall. The perimeter is delimited by retaining walls of dark red and limestone quartz which surround an interior assembly of 17 square cells in all (the main door taking the place of the 18th). These cells open onto a narrow projection which forms around the edge of the canal. In the center of the rectangular hall and the six-foot-wide canal, a raised platform occupies a large area, similar to an island made of larger blocks of pink granite. On this islet were ten monolithic pillars which seem to weigh 50 to 60 tons each and some even more. The remains of a granite slab which served as a ceiling as well as the heavy granite architraves which connected the pillars to each other litter the floor of the hall. Two short stairs descend from the islet into the canal*[176]*."*.

Omm Sethy and Hanny El Zeini indicate in their work Abydos, Holy City of Ancient Egypt (1981) that no one knows who built the Osireion, nor

does anyone know its function. There is no other monument of this type in all of Egypt. This kind of architecture evokes for the two authors, "*the Door of the Sun*" of Tiahuanaco in Bolivia and, of course, the temple of the Sphinx in Giza. Omm Sethy and El Zeini believe, by its style, that it would be an ancient temple dating to the month of the 4th dynasty, or even much older. From their point of view, the Osireion was never built by Sethy I, but only restored by him[177].

Omm Sethy would later write to El Zeini: "When a king builds a monument, he always affixes an inscription saying: "*He built this monument for his father Osiris or whatever the name of the god to which the king wants to dedicate the building." This type of formula, which is repeated over and over again in these constructions, is absolutely not present anywhere in the Osireion.*"[178] Also, the studs are named after Sethy. This would indicate, as we have seen, that this is a work of "upgrading" the Osireion rather than an original construction.

Archaeologist Margaret Murray, who discovered the Osireion at the very moment when Omm Sethy was about to be born, declares in her book *The Splendor that was Egypt*: "*This building is to this day a unique case among all the monuments of Egypt which have survived the passage of time. It obviously dates from a remote period, because the blocks with which it is built are of the style of the Old Kingdom; the simplicity of the main building pleads in the same direction. The ornamentation was added by Sethy I, who in this way tried to claim the paternity of the building.*".

At the time when Sethy I was rebuilding his L-shaped temple, there was no way to enter the eastern transverse hall of the Osireion known today as the "sarcophagus chamber" (due to its sarcophagus shape). We know that the artists who decorated this room, finding no entry door, had to force a passage into this room by passing through one of the small square cells. Then they went to great lengths to decorate the walls and ceiling with it.

In Pharaonic times, no sacred structure within a temple complex had an entrance outside the walls of the temenos. Until Sethy I arrived, all of Egypt forgot about Osireion for a time. The entrance passage to the underground sanctuary discovered by Margaret Murray is ancient. It shows signs of late restorations that employ the same huge mud bricks that Sethy uses for the walls that in his day surrounded the religious complex. Henri Frankfort also dug several boreholes along the exterior walls and discovered

in the first layers of the boring pottery dating from the Archaic period and the beginnings of the ancient dynasty. The more we dig, the more we find evidence that the Osireion is particularly ancient ...

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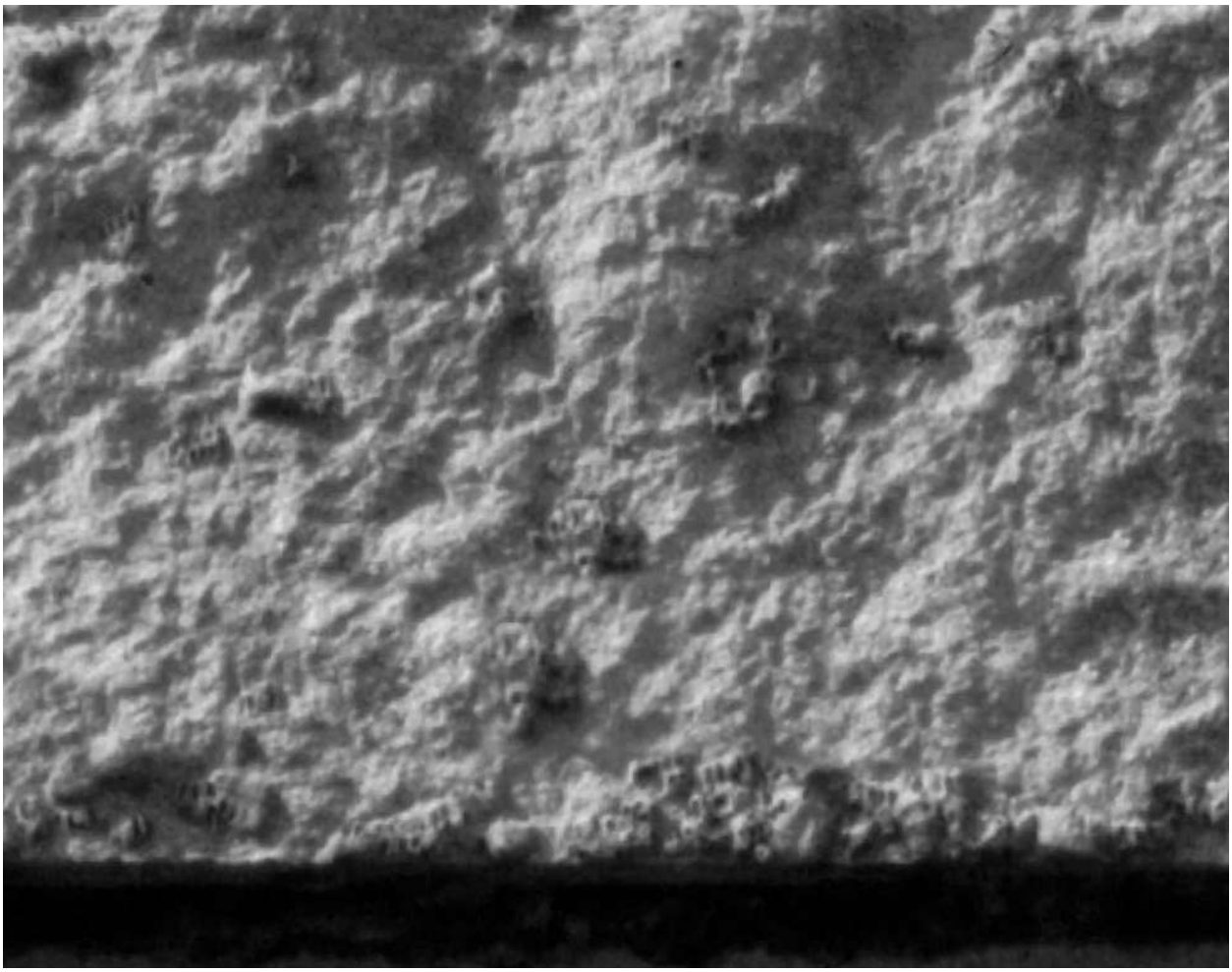
Readers who follow my work know my point of view on the matter: the Osireion is an ancient sanctuary, from my point of view, built by Osiris himself, over 10,000 years ago. As for the temple rebuilt by Sethy 1st, it would be that of the Followers of Osiris, his bodyguards and his elite troops who was by his side. On a photograph, and then on site in 2008, I spotted sea shells on one of the blocks of the Osireion, proving that this building was submerged by seawater from the Great Flood around 10,000 BC. J.-C.



78. Detail of one of the walls of the Osireion. We note the abnormal presence of sea shells, which shows that the building was submerged during a rise in the oceans. The original is in *the Awakening of the Phoenix*.

Before this flood, there was an evolved civilization on Egyptian soil, of which the anthropologist Fred Wendorf and the ethnologist Romuald Schild have found. This community, called Esna (name taken from its main site), focused its economic activity on crushed cereals from 12,500 BC. AD, so at the mythical time of Osiris. Hardly any popular literature speaks of this discovery and culture, for the simple reason that it defies the theories generally advanced by very high scientific conservatism. It is indeed taught that the earliest traces of barley and wheat are between Palestine and along the Taurus Mountains (at least from 10,000 BC), but not in Egypt, much less 2,500 to 3,000 years ago.

The men of Esna's culture also knew how to make stone sickles for harvesting, and millstones for crushing grain. These millstones were undoubtedly used for the preparation of plant-based food. They also had microblade technology. This brings us back to the legends of Osiris and his Followers who would have brought to the ancient Egyptians before the flood, cereals and a significant degree of civilization. Esna's culture stretches along the Nile on the west side, mainly from the Luxor-Esna sites to Aswan. We can however add two other locations further north, such as Nagada, which is between Luxor and Denderah and Dishna, which is located between the two sacred sites Abydos and Dendera. The culture of Esna suddenly died out around 10,500 BC. AD, probable date of the Great Flood and probable time of the death of Osiris. The tools of the first agricultural golden age of Egypt were suddenly abandoned and men became hunter-gatherers and fishermen again. This sudden turnaround in the evolution of society is explained by the historical context and the implications that ensue: destruction of the homeland of the Egyptian gods in front of the coasts of Africa and the death of their civilizing king, commonly known as Osiris.

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After a hard day's work at the Sugar Company in Nag Hammadi, Hanny El Zeini enjoys sitting by the Osireion with Omm Sethy. They chat and regularly record their conversations. Although there is usually no one there, just a lone guard who walks quietly home, Hanny El Zeini one day notices that a strange sound, a sort of long bellow sometimes appears on the tape. At other times, for no apparent reason, the recording leaves only a vague, barely audible whisper. The engineer attributed these incidents to

malfunctions of his tape recorder, but Omm Sethy assured him that they were in fact interventions from the beyond, showing disapproval or approval to their conversations.

Hanny El Zeini would later say of her friend: "*She was a fanatic follower of Osiris who believed that the latter was buried in the 'island' of Osireion. In her hours of desolation, difficulty or even illness, she went into the Osireion, washed her face in the basin of stagnant and austere water, always present inside this enigmatic temple, and there finally emerged a radiant, fresh and joyful woman. That, among other points, was something I never really understood about Omm Sethy. But her faith was indefatigable and unwavering in everything and continually in connection with Osiris.* [179]".

Confirmed by a friend of Omm Sethy and reported by J. Cott. This friend remembers a visit he paid her a certain month in November, when she was suffering from a big flu, particularly severe, accompanied by a lot of fever. Under his astonished eyes, she had jumped into the icy water of the Osireion basin from which she emerged smiling, in good shape and completely healed.

79. Restitution of the interior of the Osireion and its underground canal. Today, for some, the water of Osireion would have healing virtues. 3D image produced by Frantz Lasvignes.

Omm Sethy, also relates the story of this very competent architect, in charge of the conservation of the temples in Abydos. His baby fell seriously ill overnight. The little one, afflicted with a high fever, encountered great difficulty in breathing. At the time, there was neither a hospital nor a doctor within fifteen kilometers. The architect had heard of Omm Sethy's abilities. He sent for her in the hope that she could do something. When she reached the child's bedside, she suspected diphtheria. She sometimes used the water from the Osireion. She took a jar and went to the well. It was pitch black. She walked in the starlight, along the wall. When she arrived in the well room, she saw a kind of white light (like a moonbeam) which frightened her. It was the first time she noticed this kind of light emanating from the well, as the room was bathed in total darkness. Omm Sethy notes that to her surprise, she observed drops dripping from the full jar, shining like diamonds. She brought the water to the architect and gave it to the child to drink. They washed him with the rest of the water from the Osireion. The mother of the little one was afraid that this treatment would rush his death... The next morning, the child was healed

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We remember that Omm Sethy instinctively brought water from the Osireion on her first trip to Abydos and that she likewise, and definitively, healed a child with epilepsy. This story of holy water from the Osireion continues to this day. I saw it myself on the spot. Anyone who is near the Osireion will not fail to notice a few visitors, equipped with gourds or plastic bottles, taking the risk of leaning dangerously over the water in the sanctuary to collect "the precious liquid".

Hanny El Zeini recorded many conversations with Omm Sethy, here is one of them about the aquatic temple and the vision that her friend had of it at the age of 14:

- **Omm Sethy**: [When the first time] I saw a photograph of the Osireion, I remembered seeing it in a dream, surrounded by an arm of water. The outer channel was exactly as I had seen it in a dream, except that everything was almost dark because there was a roof.

- **Hanny El Zeini**: So, from an early age, you already had a very precise vision of the Osireion. It is evident that the cenotaph was once

covered with a heavy roof; and judging by the size of the columns of the great hall and the remains of the slabs which covered the roof, the site must have been totally sheltered from the sun. What amazes me is that you were able to accurately picture the Osireion when it was intact, never having seen a photograph of the place, or even of the Temple of Sethy as a whole.

- **Omm Sethy**: Yes, I dreamed about it very often… especially after the first appearance of the mummy of King Sethy I when I was 14 years old[180].

The Osireion, whose real Egyptian name is probably Enkhu'ur ("*for the glory of the Father*"), is surely a copy of the Atlantean Bu-Henem, the famous Cistern Square. The texts of Thoth taken from the temple of Edfu (E.VI, 183 and E.VI, 184) teach us that after the destruction of the divine islands by the passage of the Eye of Sound, and after having repelled new attacks of Seth, the gods asked Horus to rebuild the Bu-Henem of his father - the creator Ptah-Osiris. These same documents claim that the symbols allowing the divine domain to protect itself from the outside were stored in the cistern (E.VI, 176 and E.VI, 177). This means that this type of temple necessarily contained the primordial knowledge of the Atlantean gods. In the texts of Thoth, we learn that the wise Shebitiu are the keepers of this knowledge, therefore of this power. Whatever type of energy the ancients used in Osiris' time, there is no doubt that the operation - the very key - of the great Djed able to maneuver water and protect the divine archipelago, were indeed in Bu-Henem of which the Osireion of Abydos constitutes the Egyptian replica. In his form of "creator", Osiris initiated the making of these two shrines with incredible structures, capable of defying time. Fabulous proportions, calculated to withstand major earthquakes, but not engulfing water, as was the case in the Atlantic.

The texts of Thoth also tell us that the sages Shebitiu used "*the substances of the earth endowed with powers*" preserved in the Bu-Henem and recited sacred incantations with the intention of creating an elevation (E.VI, 183,3) or a deviation (E.VI, 184,11) of the waters in order to protect the domain of the gods. This once again confirms the importance of Bu-Henem and Osireion. This is why the Osireion was the object of such veneration in antiquity. This sanctuary was not only the aquatic and primordial abode of Osiris, a miniature copy of the underworld, but the abode

of the primordial knowledge of the gods, hence the association of Abydos (Abdju) with the Sumerian Abzu whose Sumerian etymology means "*the cavity of knowledge*". Everything matches once again.

After the death of Osiris, his aquatic temple will have several functions and not just one. The Osireion would have contained an animated statue with the effigy of Osiris at first, in order to hide from the people of prehistoric times that their "god" had been assassinated. We know thanks to the texts, therefore from a certain source, that the Egyptian clergy concealed from the people, for a very long time, the death of Osiris.

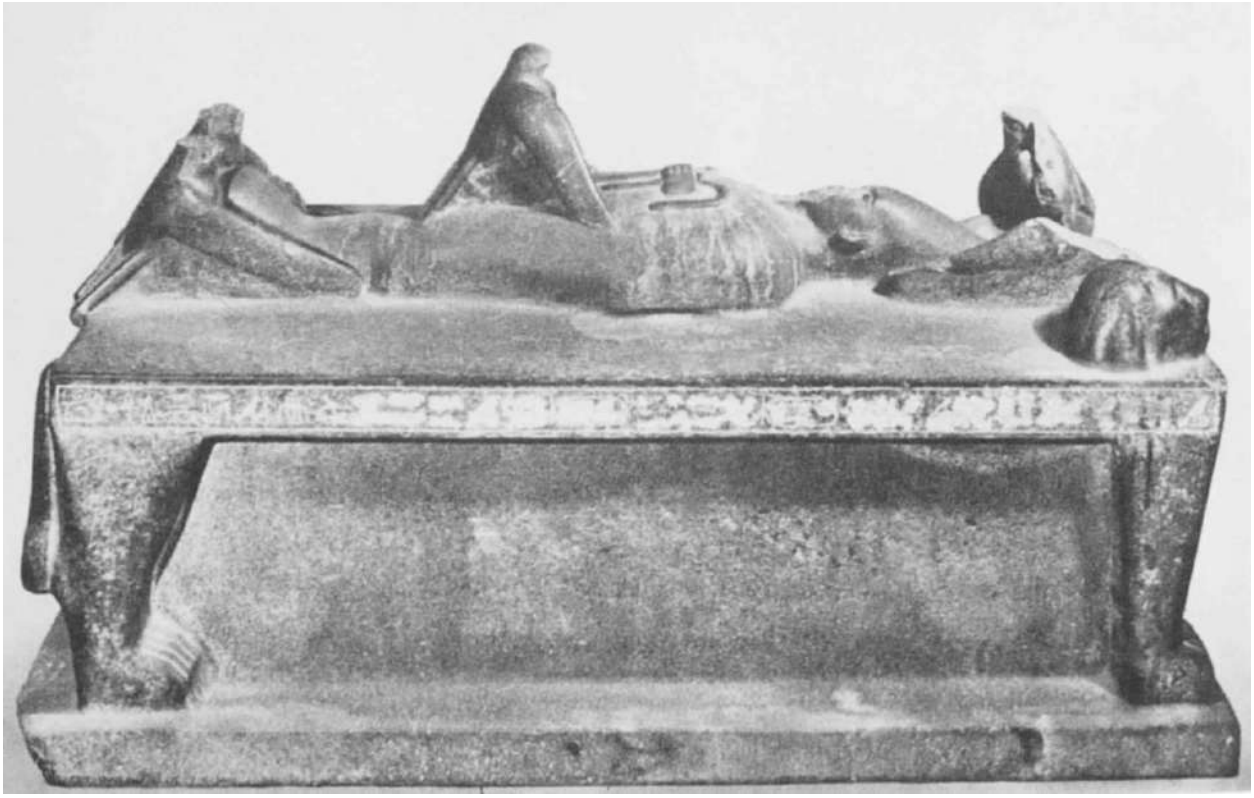
Much later, the temple will contain a second statue, that of a recumbent Osiris. Omm Sethy remembers that in the time of Sethy I a statue of the dead Osiris stood on the central island of Osireion. It is also on this statue that the priest Antef made confess the secret of poor Bentreshyt. Then comes this ‘head of the god story’. There is nothing to exclude that the Osireion locked up the head of Osiris, who has meanwhile become the god of the dead.

80. Reconstruction of the interior of the Osireion with, in the foreground, the reliquary containing the head of Osiris, and in the background, the famous Osirian bed. Such was probably the rare sight that a handful of initiates could observe in Pharaonic times, under the light of a few torches piercing the darkness. 3D image produced by Frantz Lasvignes.

Finally, the Osireion was undoubtedly the scene of initiatory mysteries related to Osiris. Several documents mention it explicitly, such as Leyden's T 32 papyrus, in which we find the idea of having to go underground, under the old hill planted with trees where the Osireion was located. The initiate then had to face the recumbent statue of Osiris (in accordance with the vision of Omm Sethy), he found himself in the sacred basin and had to spend the night there, in one of the 17 cells that the saint has location. Extract:

You enter the earth
Geb (god of the earth),
He opens for you.
You arrive in the underground hall, under the sacred trees.
Near the god (Osiris), here you are,
The god who sleeps in his sepulcher.
His true image lies on his funeral bed.
So, in the holy place, you are granted the title Justified […]
In the sacred basin of Heket (the frog).
The doors open for you
From the Horizon of the Other World.
In peace, in peace,
You reach the holy place of Osiris.
You spend the night
And you sleep in the place
Reserved for Mysteries.

- **Extracts from Leyden's T 32 papyrus**



81. The Osiris bed discovered by Émile Amélineau in 1898, in the cemetery of Umm el-Qaab, is undoubtedly the bed that was in the Osireion at the time of Sethy I, according to the testimony of Dorothy Eady and Leyden's T 32 papyrus. We can see here the restored version of the idol by the Cairo museum where the bird Isis is on the Osiris' basin.

13 For eternity

In 1972, Omm Sethy suffered a minor heart attack. She is forced to spend a few days in Balyana hospital, but she refuses to keep her room. Despite the doctor's orders, she returns home to resume her usual way of life. It was soon after that she made the strange decision to sell her old house: “*I could have no privacy with Her Majesty, and I came to think that anyone listening at the doors, would have overheard our conversation.*”

As a result, she undertakes to build herself, at the foot of the village's water tower, a fragile zareba (reed hut), undoubtedly one of the most rudimentary dwellings in Abydos. Subsequently, Ahmed, the son of Mahmoud Soliman (the former guardian of the temple of Sethy), built for her a small house of mud bricks. Ahmed watches over Omm Sethy as if she were a member of his own family. To the delight of Omm Sethy, her new home is located near the temple. She amusingly calls it "Omm Sethy's Hilton". It is about a turret made up of two rooms of three meters by three built one above the other, the one from above constituting "her summer residence" according to her own expression. Inside is a small sink with her usual furniture, two rickety cupboards, a bed, a bookshelf, a gas burner, an old teapot and a transistor thanks to which she listens to BBC broadcasts every night. On the wall, they are images of Egypt and an advertisement stating that ‘all cats have the right to eat fish’.

82. Dorothy Eady / Omm Sethy at the Abydos bar opposite the temple of Sethy. Anonymous photograph from the early 1970s.

Omm Sethy's precious radio keeps her remarkably well informed about everything that is going on in the world. In this way, it often happens to give the very latest information about their country to tourists deprived of the news. In her small garden where her animals never stop galloping, she has planted onions, spinach, thyme, watercress, figs and grapes. It is also in this place that she prepares her future tomb… The archaeologist David O'Connor, great specialist of Abydos, visited Omm Sethy and saw the tomb in her garden. She would have confirmed to him her wish to be buried there.

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Strangely, Sethy's visits are more and more frequent. The new home of his protege seems to suit him better; he entrusted it to her on July 20, 1972. That same day, according to the diary of Omm Sethy, the pharaoh discreetly evokes his condemnation by the court of Osiris, according to which he would have to await her return in sorrow and loneliness. In the night, Sethy would have shouted the name of his beloved: "*O how many times during these centuries of boredom, have I remained sleepless, stretched out on my bed, body and soul tortured with the desire to you see again ?*".

The Pharaoh's words were sometimes strange, Omm Sethy records it in a note dated July 29, 1972 where King Sethy complains of suffering from her absence and of having to rush to her whenever she thinks too much of him. Omm Sethy reassures him by reminding him that soon eternity will open before them. Sethy's heart was filled with joy.

Omm Sethy continues in her journal: "*I then sat on the bed and he lay on his stomach, his head on my knees. He put an arm around me and took my right hand which he put, palm open, under his face. Then he did not move for a while and I thought he had fallen asleep. "Tell me a story" he asked her suddenly. So Omm Sethy told him about Atlantis. The great ocean, with its cold and sparkling mountains, which he had seen, was once a vast land inhabited by a wise and civilized people. I told him that at that time the Western Desert lay at the bottom of the sea and when Atlantis sank it emerged to be a barren land. […] There are people who think that our lord Osiris was a survivor of this lost land, she added.*

- No, our lord came from Amenti where he returned.

"I thought Osiris was none other than King Menes," she said.

- Who is Ménès? Sethy asked.
- The king who united the Two Lands (Upper and Lower Egypt).
- But his name is not Ménès, his real name is Narmer.

And after a silence:

- What then makes you believe that our lord Osiris and Mènes (Narmer) are one and the same person? Asked the king.

Omm Sethy told him about the commonalities that are in their story. According to tradition, Narmer-Ménès, sovereign of the 1st dynasty, was killed by a hippopotamus and Osiris by Seth, which sometimes takes the form of the same animal; moreover, the king's son and successor, Horaha, is once referred to as "*Horaha, the son of Isis*".

"I never heard that Narmer was killed by a hippo" he retorted "I think our lord Osiris ruled the land of Cham (an ancient name for Egypt) before Narmer. But Seth destroyed all of his work and everything he had taught men. Later, our Lord Horus and his successors, including Narmer, regained power, reunited the countries and restored the work of our Lord Osiris[181] *..."*

Omm Sethy's questions about this Namer-Ménès story are legitimate. The debate, still relevant today, tends to conclude in favor of the same character as Sethy I indicated to Omm Sethy. A 2002 study, carried out by the French Egyptologist Bernadette Menu of the CNRS (The emergence of state structures in the Egypt of the 4th millennium) shows that the term Meny (in Greek Ménès), translates as "*the one who establishes*", implied "*the one who establishes the foundations of the State*". Narmer is indeed the founder of the first dynasty. He is attributed the epithet Meny, hence the confusion, but it is also attributed to his successor Pharaoh Aha, both considered to be the founders of the state structures of Pharaonic Egypt.

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Sethy 1st seems to evolve in a personal sphere, which also corresponds and responds to the needs of some former relatives whom he knew during his incarnation on Earth. This etheric world, in our eyes, forms

like a matrix, with its specific rules in accordance with the ancient pharaonic religion of the time of Sethy I and his predecessors.

We find there the court of Osiris, very old rites and customs. When Omm Sethy tells him about an Osiris who would have lived in Atlantis (the A'amenptah / Amenti), the former king answers him that no. According to his conception, Osiris comes from Amenti and he is now there. This confusion between the ancient A'amenptah / Amenti and the West appears from the Thinic or Archaic period. Around 3000 BC AD, the Egypt of the gods and Followers of Horus give way to that of the "human" dynastic kings. At this time, divine history seems to be broken forever. It will be found coded in the great funeral texts, and engraved on the walls of certain temples. In particular that of Edfu which has come down to us in a perfect state of conservation and whose origin of the writings is quite simply undeniable.

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Wednesday February 13, 1980, Omm Sethy's diary: "*Broke my right leg when I fell at the snack bar. I'm in terrible pain.*" Omm Sethy is transported by ambulance to Balyana hospital where x-rays reveal a fractured femoral neck. After two long months of painful care, she began to walk again using crutches, but she never fully recovered from this fracture and will no longer be able to move freely.

In October 1980, Julia Cave, producer and director of the BBC, came to Abydos with her team to start shooting a film called *Omm Sethy and her Egypt*. This is a magnificent documentary on Abydos which describes the excavations undertaken on the site. The footage shows Omm Sethy walking as best he can on her crutches to the temple, her features twitching in pain. As soon as she enters the monument, we suddenly see her gaze light up. Then the woman, exhausted by the harshness of her life, transforms and seems to mysteriously rejuvenate.

In her diary dated October 20, 1980, Omm Sethy wrote that she walked to the temple for the first time in nine months. She gives thanks to Isis for this benefit. The BBC team was there. She photographed and filmed the facades for the needs of the report devoted to the Egyptologist. To keep the old woman patient, they bring her an armchair. Then, members of the BBC transport her in her seat to the foyer where the whole team awaits her for lunch. After the meal, several people take her home. Omm Sethy adds in her journal that her leg was in terrible pain, but that she was happy to have

had the good fortune to come to the temple.

On March 21, 1981, the staff of the House of Chicago were in Abydos to celebrate, with a little delay, the birthday of Omm Sethy. The National Geographic crew is on hand to film a report called Egypt: *Quest for Eternity*. In this second film where Omm Sethy appears, we can see the Egyptologist Lanny Bell declaring while raising his glass: "*To the 77 years of Omm Sethy, while waiting to celebrate his 110th birthday!*". And Omm Sethy, inexhaustible, to respond with humor: "*Let us also drink to the health of a very nice boy, who proved to be a very good son ... I named our old friend, Ramses II!*". At the end of this pleasant celebration, the members of the team transport our heroine to the temple. You can see from the footage that Omm Sethy is in terrible pain, but she tries to hide it. This was the last time she visited her beloved sanctuary.

On April 10, 1981, Omm Sethy gave two of her cats, Ankhsi and Ahmes. "*I hope they will be happy*" she will say. On the 11th, she complained of a bad cold and a sore throat. On the 12th, she lost her voice. On the 13th, she felt much better, at least enough to receive Bob Brier, professor of philosophy in New York, passing through Abydos, with whom she had a "*long and very interesting conversation*". Bob Brier, parapsychologist and Egyptologist, author of the work entitled *Ancient Egyptian Magic*, will declare: "*Listening to her, one had the impression to be on the same level in the past. One felt it: it was true, everything had necessarily happened as she told it ... If I had imagined that the temple ceremonies took place in a certain way, she would say: "No, this is how we did it: we put the beer here, we did this or that, sometimes people got drunk". It sounded right! And to see her prepare offerings for the temple ... oh! nothing extraordinary! ... a piece of bread, a pitcher of wine ... we had the feeling that this was really how they used to behave ... The last time I visited her, she told me that she would have liked to see the movie Star Wars, because she had heard about it and had read articles; she thought it was a wonderful movie! When I left her, I told her that I would come back to see her in June. "If you can't find me here, I'll be in the garden," she replied*[182]*.".*

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On April 21, 1981, Dorothy Eady, alias Omm Sethy died in her dear

city of Abydos, having accomplished her life's work and the mission dictated by her destiny. *“I consider that I was very lucky”*, she had said two years before, *“And I give thanks with all my heart to the old gods who answered my prayers by bringing me home.”*.

Despite the desire of Omm Sethy, known to all Abydos and her relatives, the Rural Hygiene Center will not issue the authorization to bury her in the grave she reserved for herself in her garden. Her remains were buried, facing west, in the desert on the edge of the Coptic and Muslim cemetery, a little north of the temple of Sethy I. Her grave is not easy to find. There is no annotation there; only a native can show you her grave in exchange for a few coins.

Even today, no tombstone indicates the place where she lies, just the presence of a heap of limestone pebbles. From time to time there are a few rare offerings (such as incense and sometimes bread), left by people or unknown admirers. Looking a little closer, we notice some engraved stones or prayers in hieroglyphic characters. The spectacle is fascinating.

83. The tomb of Omm Sethy is made up of a pile of stones without any official character, except for the presence of a few offerings placed on the stones by rare visitors.

“*Death does not scare me*” said Omm Sethy.

“I will try to behave as well as I can on Judgment Day when I appear before Osiris; he will probably give me a few bad looks because I know I have done things I shouldn't have. I already said my "Negative Confession" and counted seventeen mistakes that I should have done better to avoid ... even though I did, to most of it for the sake of the animals. For example, when I lived on my grandmother's farm, there was a neighbor, an ugly guy who mistreated his animals. He drove his horses and beat them constantly. Well, I flooded his fields with salt water and he was forced to pack his bags and leave the country. I also cursed the king, but since it was Farouk, maybe that doesn't matter! I made people cry, but in general I had good reasons. I have to admit that I have never been an obedient girl, and this fault may work against me. It must be said that my parents always forced me to do things that I did not like and prevented me from doing those that interested me. If I had listened to them, I would never have come to Egypt! ... Finally! Hopefully I will do the best I can from the trial of judgment! […] I believe very strongly that when I die, I will go to Amenti!” said Omm Sethy, and *“I bet I will see King Sethy again, even if I have to stand all day in front of the palace screaming and passing out, like the groupies of pop stars, until 'it sort of! I will do the same for Ramses. I will beg him: "Your Majesty! Your Majesty! Please ... Tell me the story of the Battle of Kadesh!" And he won't hesitate a minute. He had three thousand years to embellish it* [183]*.”*.

14 Fates’ mechanics

“Rather, it seems to me that Dorothy Eady was a victim, plagued by some miserable vampire from a dream. She gave up the one life she never really had… With a miserable obsession with the life of a creature who – if she ever existed – committed suicide a few millennia ago after having violated her duties as a priestess… Can you imagine how we would feel if we had walked into a TV rerun without be able to turn it off? There is something surprising about letting go of the current reality around us for a past that really only exists in the mind of God. Dorothy Eady deserves our mercy. She needed psychological help, if not the assistance of an exorcist. Instead of being fascinated by this story, we should take it as a warning tale and not let our dream life suck the blood of our real existence.”

Anne Barbeau Gardiner Brewster, N.Y.
The New York Times, August 16, 1987

Assuming that this whole story unfolded as Omm Sethy claims, we can pick up several very interesting facts. The human epic of Dorothy Eady / Omm Sethy is likened to a rite of purification for Sethy I and herself to be free from their past. Her experience identifies with a true priesthood whose sole objective is to resolve a problem that is thousands of years old.

At the time of Sethy I, around 1285 BC, the protagonists commit a "fault". The king unites with Bentreshyt, a priestess-virgin of Isis, who kills herself to save the sovereign from slander. By law, the king can certainly unite with other women, but not with a virgin of Isis.

Having prevented Bentreshyt from living her life as a temple priestess, after her death, Sethy finds himself "stuck and desperate" on the other side, as long as his beloved does not have a life experience in a context close to the fault she committed. From these facts arise several karmic nodes of which the protagonists are "guilty", but also a redemption process programmed to repair the past. To this end, several forces and occurrences come into action to reconnect with destinies.

The first concerns the coincidence of dates. Margaret Murray discovered the Osireion in 1903 at the very moment of Dorothy's conception. This observation takes on its full meaning when one remembers that it is

precisely in the Osireion that the clergy martyred little Bentreshyt, beloved of King Sethy I, a despicable act that led to her suicide.

We can pick up another point that will help us understand part of the process. According to Omm Sethy's words, former King Sethy I seems to be looking for Bentreshyt without ever finding her, which seems surprising since she is dead just like him. He said in one of Omm Sethy's notes: *"You must know that after I arrived in the Amenti, I was a man mad with sorrow. I had thought that I would meet you there, but you was not there. I searched, I asked questions, but without any result. So, began my quest…"*. Not finding her on Earth, he even goes to the stars, without finding her either. Sethy I does not hide from having waited far too long for his beloved: *"O how many times during these centuries of boredom, have I remained without sleep, stretched out on my couch, body and soul tortured with the desire to see you again…"*. Why hasn't he found her? Where was she?

We are tempted to imagine that the soul of Bentreshyt remained a prisoner in the sanctuary of Osiris and that it was released when it was discovered in 1903. We can also imagine that a door to the invisible opened during the first pickaxes given against the rear part of the Osireion. Has the soul of Bentreshyt inhabited the place since the death of the priestess, or did the gravity of this matter force the clergy to abandon the Osireion? I opt for these two possibilities. Indeed, Dorothy Eady repeatedly notes that the young Bentreshyt undergoes endless interrogations in the Osireion. It is then quite conceivable that she committed suicide at the site of her martyrdom. Bentreshyt, priestess-virgin of the domain, surely entered the sanctuary, if only to participate in the service rendered to the god of the dead Osiris. Dorothy does not indicate where Bentreshyt committed suicide, she probably did not remember, but the possibility is conceivable. In addition, it is doubly conceivable by the simple fact that the temple of Ramses II was built with several blocks of the Osireion! This observation is very surprising since only thirty years separate the "upgrading" of the Osireion by Sethy I and the construction of the temple of his son Ramses II. Did Osireion become unsuitable for ceremonial practice due to the king's "fault" and Bentreshyt's suicide? Did the essence of the priestess haunt the place after her death? This episode will have forever marked the historic end of the Bu-Henem replica ...

In Pharaonic times, the clergy assumed all major decisions. We note it above, the Osireion being a very sacred sanctuary, the clergy probably abandoned it after this unfortunate affair. What was Sethy I's reaction when

he discovered the tragedy upon his return to Abydos? Without being an Egyptologist, we can imagine that the priests of Amun did not have the power to question and abuse a priestess of Isis in such a sacred sanctuary. My hypothesis is that by killing himself in the copy of the Atlantean temple, Bentreshyt sealed her fate, but also that of the Osireion. This is how the most sacred sanctuary in Egypt was partially dismantled to become a quarry and gradually forgotten under tons of sand… To hell with Osiris and his Mysteries, anyway, his civil worship took place 2 km away in the desert and Amon always offered the people what he asked for!

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I mentioned that, similar to Bu-Henem, the Osireion might have held secrets in relation to the energy used by the gods. In previous works, I evoke this energy and note its relation with electromagnetism. Electromagnetism creates an electromagnetic field, a disturbance of the magnetic field, which is subject to propagation at the speed of light. The use of Djed(s) composed of several layers of a crystal matrix stacked on top of each other and between which are placed metal rings can alter the course of light and create a form of invisibility. Science today calls this kind of material the name of "meta-materials". If the Osireion knew the proximity of such devices (just like the Bu-Henem of Edfu texts), we could foresee electromagnetic disturbances in its pocket periphery.

By granting the possibility to the human being to be able to reincarnate, the incapacity of the king to find Bentreshyt could be explained by the presence of remains of this "phantom energy" in the form of shield. This energy would also form a kind of "fossil residue", a negative refractive index. This would also explain why the former priestess of Isis did not reincarnate until 3,200 years later, when the sanctuary was brought to light.

Another surprising concordance is offered to us with the Egyptian word Bu-Henem, "the Place of the Cistern". By deciphering this word into (as Sumerian is for me the original language of the ancient gods), we obtain BU_4-HE-NÈ'EM: "*the light mixed with the power of the storm*". The Bu-Henem and the Osireion being both related to electromagnetism, this designation takes on its full meaning. It would be interesting to take measurements around the Osireion and to check if there are still electromagnetic disturbances. These researches belong to specialists.

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When it comes to fate, astrology systematically stages its interdependence with numbers. Let's take a closer look. The ancient Egyptians believed, like the Kabbalists, that numbers are magic. Dorothy's birth falls on January 16. The number 16 is, according to the German theosophist Jakob Böhme, the number of the bottomless abyss where nothing remains, except oneself[184]. We know that the Osireion indeed represents the great abyss bathed by the primordial Egyptian ocean, the Nun. René Allendy, French doctor and psychoanalyst of the last century, a great specialist in dreams, notes that the 16 (2 x 8) represents the positive evolution leading to karmic liberation[185]. Let us recall again that Dorothy's parents conceived their daughter in the spring of 1903, at the very moment of the release of the very first book on the Osireion. It then saw the light of day in 1904, the year in which Émile Amélineau published his final volume devoted to the excavations of Abydos.

Bentreshyt, priestess-virgin of Isis, was undeniably connected to Osiris. As a double of Isis, his main function was to pay homage daily to the murdered god by worshiping him and preserving her virginity. Omm Sethy's connection with Osiris is noted by many who rubbed shoulders with her and lived by her side. Each king of Egypt embodied an Osiris; Sethy 1st was no exception to this rule.

Bentreshyt's father abandons his 3-year-old daughter on the temple steps. It will then be adopted by the priests. In 1907, Dorothy was exactly the same age when she fell down her parents' stairs. From then on, a light penetrates the little one by a flash loaded with knowledge that only initiates can withstand and transmute. It follows for Dorothy a wake-up call, a connection with a distant past, obviously hers.

When Dorothy falls and she recovers her "Egyptian memory", the same year, the English painter Walter Tyndale publishes his famous painted maps of the temple of Sethy I where we see Isis breastfeeding her son Sethy. These were the first representations of the interior of the temple intended for the general public. Ironically, Dorothy Eady would later be named Omm Sethy ("Sethy's mother") because of the name given to her only son. What a ‘coincidence’!

On the other hand, there can be no accident about Dorothy's age at the

time of her first contact with her lover from the afterlife. This event takes place 11 years after her fall. The number 11 contains a very strong symbolism, such as overcoming, transformation, revelation and the awakening of consciousness. Dorothy was 14 when she first came into contact with Sethy. We know this is the sacred number of Osiris and the 14 fragmented pieces of his body. The Virgin's Testament demonstrates that there are many connections between the Osirian epic and that of Christ. Strangely, the Annunciation of the Virgin Mary took place at her 14th birthday, according to the Spanish nun and mystic Maria de Agreda, beatified by Pope Clement X. The number 14 also refers to the 14 stations of the Stations of the Cross set by the Pope Clement XII and Benedict XIV[186]. To redeem himself, Omm Sethy chooses a priestly life comparable to a true Stations of the Cross. Note also that in Egypt, July 14 is one of the epagomenal days. On this day, all of Egypt celebrated the birth of Osiris.

The 14 also has the Nun as a Hebrew letter. According to Hebrew tradition, the Nun of Kabbalah supports and nourishes the eye. It represents a flow of the original light, hence its divine name, Nora, translated into "light" in Arabic and "sun shine" in Greek. Nun also represents the forgotten primordial knowledge. A chance to apprehend it, says Albert Soued, specialist in Kabbalah, is the "exit", the rupture, the opening of horizons[187]. The Nun of Kabbalah represents the Black Madonna, the Guardian of the Great Work, governor of the liquid element. She lives in darkness and lights it up. In Egypt, the Nun (Noun) represents the ocean of origins contained precisely in the Bu-Henem and the Osireion. This is the primordial ocean, the trigger of life. Egyptian esoteric thought says that his eye feeds Osiris, hence the real Egyptian name of Osiris: Asar ("the seat of the eye")[188]. The numerical value of the Hebrew Nun is 50. Now, it is precisely at the age of 50, in 1954, that Omm Sethy made her second trip to Abydos; a key trip that will encourage her to live there permanently.

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From the start of their reunion until the end, the physical appearance of the two lovers does not seem to matter. Sethy I first appear in the form of his mummy to gradually materialize as a "living" man in his forties or fifties. As for Dorothy / Omm Sethy, her physical appearance deteriorates gradually

and naturally, posing no problem to the former pharaoh. They are even physically attracted since Omm Sethy claims to have slept with "His Majesty" several times. We note that time seems truly interrupted for both parties. King Sethy keeps naming Dorothy / Omm Sethy after Bentreshyt, and Omm Sethy calls the king "His Majesty" or simply Sethy. It is as if both saw each other as they had known each other in this old life.

The first name of Margaret Murray, discoverer of the Osireion, also finds a surprising echo in this context. Margaret comes from the Persian Margiritis which expresses a "pearl". The pearl is a symbol related to women and water. In the East, a pearl is placed in the tombs to regenerate the dead. In ancient Persia, it symbolizes virginity. The pearl refers to the purity hidden and buried in the depths; it represents the transformation of the elements. As for Margaret's last name, it is Murray, of Gaelic origin. This word designates a "lord" or a "master". Strangely, the words "Margaret" and "Murray" associate both the lord and the virgin (the pearl-woman) who must be reunited. It is troubling…

"Freudian slip" (french “actes manqués”) sometimes generate complicated consequences or it takes time to find the conditions favorable to "reparation". This is what this extraordinary adventure shows us where time is not necessarily the same on Earth as in other dimensions parallel to ours where souls circulate freely. The chain of circumstances and choices to restore events do not necessarily and only imply the exclusive engagement of the protagonists, because the consequences are often global; therefore, worn collectively by several individuals. You should know in this regard that Omm Sethy did not meet only Sethy, but also his son Ramses II in the afterlife. According to her testimony, Sethy's son seemed to support his father in this story. In the same way, Omm Sethy was also supported on her side by some friends and particularly by Hanny El Zeini. This extraordinary man continues to pass on the incredible story of his friend since her death. The first name Hanny can be found throughout Egypt and Syria. It comes from the Arabic root HN which means "tranquility" and "appeasement". Hanny personifies "the one who soothes" or "the quiet man". Celestial mechanics could not find a better name for the faithful friend of Omm Sethy whose role was undoubtedly to appease the soul of his friend and to help her to fulfill her destiny ...

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The "paranormal" relationship that King Sethy I shared with Omm Sethy influenced the latter in her life choices and her dedicated efforts to the site of Abydos and the temple of Sethy. Omm Sethy brought to society an exceptionally rich contribution, because she was not only an Egyptologist, designer and writer, but also an outstanding historian since she transmitted an incredible knowledge on Abydos.

In an excerpt from her diary reported by Jonathan Cott, Omm Sethy indicates that she blamed herself for 17 faults committed in the past. Culpable acts, most of which were in the best interests of the animals. Egyptian mythology tells us that the death of Osiris fell on the 17th day of the month of Athyr. According to the psychoanalyst René Allendy, "*the 17 represents the action of evolution on the cosmos and its tendency to karmic liberation*" (1 + 7 = 8)[189]. The 17 sheets surrounding Tutankhamun's mummy clearly refer to the day of Osiris' death. But 17 is above all for the story that concerns us, the number of niches in the Osireion. We know that in the Pharaonic era the Osireion was transformed into an initiatory platform. The Leyden papyrus mentioned above indicates that the initiate was to spend the night in the Osireion after the Mystery ceremony. Did he have to park in one cell or did he have to use the 17 doors as an atonement circuit?

Omm Sethy died on April 21, 1981, at the age of 77. The philosopher and theologian Saint Augustine says that the 77 associates the master number 11 which symbolizes sin and the number 7 representing perfection. April 21 (date of Omm Sethy's death) corresponds precisely to the day when the cobra goddess Wadjet was celebrated in ancient Egypt. This day coincides in the ancient Egyptian calendar with the 7th of the month of Payni. Wadjet is the serpent and daughter of the sun goddess, assimilated to Isis-Hathor. "Great in Magic", like Omm Sethy, she embodies the Uraeus placed on the pharaoh's headdress. In funeral cults, Ouadjet-Isis-Hathor gives the breath of life to the deceased.

In their excellent book dedicated to Omm Sethy, Hanny el Zeini and Catherine Dees tell us about an adventure that Dorothy lived in Sussex when she was with her grandmother. One day, a man found a snake on the family farm and wanted to kill it. Dorothy, drawn to snakes from a young age, grabs it and runs away. Then a gypsy saw her and asked her what she wanted to do with it. Dorothy explained to her that someone wanted to kill it. Seeing that

the girl had a link with reptiles, he made her swear on the snake's head that she would never harm them and that in return, no reptile would attack her. Dorothy told the man that she would live in Egypt and that the reptiles of England could not communicate with those of the East. The gypsy replied that they could do it, however, and that she would verify it afterwards; which was confirmed[190].

April 21, the day of Omm Sethy's death, is Saint Hamon's day for us. This name, taken from Old English, means "small village". It recalls the small village of Abydos. Everyone calls him that still today, as in the time of Sethy I. Phonetically, Hamon corresponds to the god Amon whom Omm Sethy prayed regularly with Osiris ...

This is what can be observed about celestial mechanics and the role it probably played in the case of Omm Sethy. Certainly, there must be other matches. This mechanism affects each individual. Each name, each first name has a meaning, each number also… No one escapes this universal rule outlined here.

Let us hope with all our hearts that the long redemption of the two lovers will have borne fruit and that Dorothy / Omm Sethy will find her beloved on the other side of the veil. Let us still wish that they will live happily ever after in their Amenti or in the sphere they will have built for themselves. Or elsewhere, on an adventure in other worlds, but together for eternity, as Sethy repeatedly promised him.

13 -3114 / 2012 The beginning and the end

Around 3200 and 3000 BC, for no apparent reason, the world wakes up from a long chaos and history marks its first steps with an indelible imprint still visible in the ground. This period manifests the first arts and the first historical civilizations. Beyond that, our history books do not mention anything, except this eternal and enigmatic prehistory which began with the birth of man, the date of which experts still find it very difficult to define. Thus, between 3200- and 3000-years BC, under an enigmatic impulse lasting only two to three centuries, and without any scientifically explainable logic, the world woke up from nowhere and the first historical kings began to rule mankind from Egypt to Sumer ...

If we are to believe history textbooks, completely revolutionary and unpublished arts and techniques appear to have already been formed "from nothing". Among the many cultural and civilizing revolutions of this key period, we can note the appearance of the wheel which takes humanity a giant step forward. It revolutionizes transport, travel and the art of combat. Without question, it paves the way for the development of communications and exchanges. Its commissioning seems to start in the Old East. Its oldest representation that has come down to us comes from the engraving of a tablet from the temple of Inanna in Erech (Sumer) where we see a two-wheeled cart. This object is dated between 3200 and 3100 BC.

At the same time, appear between Egypt and Sumer, the nail, the saw and the weld. The first officially found hieroglyphs date from this same period. German archaeologist Günter Dreyer discovered them in 1988 in the Uj tomb of Umm el-Qaab. Almost 190 artefacts made of bone, wood and ivory have been unearthed. They form the first known hieroglyphics. Sumerian cuneiform writing appeared at about the same time. Also, around 3100 BC, also appear the oldest musical instruments such as the flute and the harp. Pottery was already present, at least since the eighth millennium BC, but the potter's wheel does not appear until around -3000 in Egypt.

At this time, humanity moved from huts to cities and commercial transactions in the Old East. The first vineyards maintained by man are still

found in this age group as well as the fragrance. The domestication of bees in Egypt also dates from this period. The time notion appears with the first sophisticated tools and cities. In these incredible times, we can also mention the use of the plow, the intensive use of the first instruments in copper and bronze, the invention of soap, of the pin, of the mirror… What happened?

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Located 1.7 km north of Umm el-Qaab, stand the remains of mud brick enclosures from the funeral enclosures of Kom el-Sultan (the Sultan's hill) discovered by Mariette in the 1860s. Émile Amélineau associated it with Osiris. These structures are still enigmatic today due to their poor state of conservation. The site was then excavated by Flinders Petrie and T. Eric Peet at the beginning of the last century. Since 1986, the Pensylvania-Yale-Institute of Fine Arts has been studying it under the direction of David O'Connor.

In 1991, David O'Connor made the fantastic discovery of 12 huge boats anchored in the desert, along the west mastaba and the enclosure of King Khasekhemwy. Since that date two other ships have been found, which extends the list to 14 ships, the sacred number of Osiris. The discovery of boats is not unheard of in Egypt, large boats are found in Saqqarah, near the fictitious tombs of the first historical kings, and also in the cemeteries of Helwan. These ships generally form funeral barks ready to embark the souls of the sovereigns to help them through eternity on the last voyage. The big difference between the boats of Abydos and the funeral boats already known, is in their more imposing sizes. Their prows and their oversized sterns also created the great distinction with the traditional funeral vessels. In addition, the boats of Abydos are in no way associated with kings. In fact, their use remains a complete mystery to this day.

Abydos’ boats are spread out on the sand in a regular way, one beside the other along the wall of the enclosure of king Khasekhemwy. David O'Connor notes that from a stratigraphic point of view, the Abydian ships are older than the enclosure itself; discovery, moreover, confirmed during the dating of the boats. The lengths of the boats vary between 18 and 24 m and each of them is wedged in a brick trench an average of 26.25 m long, covered with a thick layer of plaster and whitewashed with lime. Although poorly preserved and their borders damaged by termites, we know that the hulls,

about sixty centimeters deep, are threaded in mortise by ropes while the wooden planks are lined with reeds. This is a technique completely unknown to Egyptian ships.

The manufacture of these boats does not come under simple models or fictitious boats since they could navigate and contain up to thirty rowers. The latest records indicate a dating to around 3,000 BC. AD, which gives these boats the place of the oldest ships in the world found to date. Why were these 14 boats anchored in Abydos, sacred domain of Khentamentiu-Osiris, precisely around -3,000, so at the time when civilization awoke everywhere, and particularly in the Old East? The famous Mayan calendar will give us the answer.

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The ancient Mayans had a very precise idea of time. To calculate it and obtain rigorous results, they employed two calendars, the Tzolkin ritual (260 days) and the civil or solar Haab calendar (365 days). Both form "the Short Account". The Mayans also employed a third type of calculation, "the Long Count" which made it possible to make the connection between the Tzolkin and the Haab and to fix a historical event located in the two systems of the Short Count.

Between the 1980s and the early 2000s, there was a lot of turmoil about the Mayan calendar and 2012. The most recognized magazines and journals specializing in the paranormal made this theme the front page of their issues. We will pass the strong negative influence exerted by the New Age movement and the esoteric circles on this subject of which they only mastered a small part. Evil tongues led the most credulous to believe that this date marked the end of the world when it was simply the end of a time cycle[191]. Certainly, the world discussed 2012, therefore the end of the Long Count cycle, but more rarely the beginning of this cycle whose date points to 4 Ahaw 8 Kumku in the year 0.0.0.0.0. For us, this date corresponds to August 11, 3114 BC.

Our Gregorian calendar begins on the presumed date of Christ's birth, but what does August 11 in the year -3114 mean? Beyond an obvious temporal connection, how can this key event relate to the beginnings of civilization historically recognized in all of our textbooks? In fact, the Mayans assure that the beginning of the Long Count corresponds to the birth

of Venus, therefore to its first appearance in our sky. This subject, discussed many times in my previous works, reveals that Venus did not exist in our visible sky before this date.

For the Aztecs, the birth of Venus corresponds to the moment when their god Quetzalcóatl sacrificed himself to save the world of men. Their descendants and all of Mesoamerican culture awaited his return during 2012. Among the ancient Mayans, Venus represents what Mars is for the Western world; it announced disasters and conflicts. The memory of its cycles and chaotic appearances marked the spirits. When the planet rose, the Mayans closed their doors and windows to avoid its malicious light. Hostile and harbinger of disease, Venus brought floods or even drought. The Mayans used the image of a fiercely thrown spear to designate it. This item is reminiscent of the Vengeful Spear of Neb-Heru (Lord Horus).

The name "brilliant warrior" refers to the chaos and "star wars" triggered by the movements of Venus; particularly during its conjunction with Jupiter. The position of Venus influenced the decision to set a date to start the war or launch a military campaign. We know that the two Horus did the same in Egyptian mythology (cf. E.VI, 112,4 and E.VI, 182,16). The sight of Venus also signaled the right time to sacrifice prisoners of war. Certain captives present in the Mayan texts or on the engravings seem intended only for the sacrifice in honor of Venus.

For a celestial phenomenon to have aroused such fear among the Mayans to the point that it marks the beginning of their great calendar, proves that it signals a major event. We now know that the Eye of Sound / Venus fell apart around 10,000 BC. AD from the Mars-Jupiter zone where the remains of the planet around which Venus orbited (today the asteroid belt) are located. Then the Eye of Sound / Venus wandered the solar system for several millennia to return cyclically to graze the Earth and produce disasters. We can imagine how each of his appearances caused anguish and desolation, probably even local floods. The era between 10,000 and 3100 BC. AD, brings to the world great floods and droughts and prevents any real possibility of evolution. August 11 of the year 3114 BC. AD marks, according to my hypothesis, the date of the stabilization of Venus at the location that we know him. From this moment, the great civilizations awaken and a new era begins; the era of men replaces that of gods and demigods. Even as the infernal and destructive cycle comes to an end with the

stabilization of the Morning Star, the civilization brought by Osiris and his Followers, before the great initial cosmic catastrophe, can finally experience its rise programmed several millennia before. The 14 boats of Abydos anchored around 3000 BC in the desert, in the heart of the enclosures of Kom el-Sultan (the hill of the sovereign) and not far from the Osireion, were placed there in honor of Osiris. They clearly mark the beginning of civilization.

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We know that the two calendars of the Short Account synchronize cyclically with that of the Long Account after 18,890 days, or 52 years. After this 52-year cycle, the ancient Mayans organized great festivities. What exactly were they celebrating? The initial event of the Long Count pointed to August 11, 3114 BC. BC came back ten times every 18,980 days, that is, once every 1898 days. However, a hypothetical planet located between Mars and Jupiter (instead of the asteroids) would have just circled the sun in 1898 days! This therefore means that the date of August 11, 3114 BC. AD marks both a beginning and an end of which the Mayans knew perfectly the meaning. The beginning indicates the initial celestial location of Venus, but also its unhooking which leads to the cosmic catastrophe announced in the texts of Edfu (E.VI.181,11). As for the end, this is the resolution of the problem, namely the date when the Eye of Sound / Venus stabilizes in our solar system. It was precisely at this decisive time that the Sahara and Egypt dried up to become a desert, reaching around 3000 BC. J.C. an aspect close to the current period.

In Egypt, these two events appear on two different calendars. The first calendar is in the temple of Dendera[192]. Egyptologist Albert Slosman worked at length on it and found the date July 27, 9792 BC. AD He associated this date with that of the Great Flood whose devastating effects led to their losses Egyptian Atlantis and the clan of Osiris. The second calendar is that of Sirius. Dated 3100 BC. AD, it served as the basis of Egyptian astronomy in Pharaonic times[193]. This calendar based on the rising of Sirius tells us, for example, that a coincidence of the heliacal rising and the summer solstice occurred around 3000 BC[194]. In Egypt, Venus represents the Phoenix - the bird that is reborn from its ashes, while among the Amerindians, Quetzalcóatl committed suicide to save humanity at the time of

the appearance (birth) of Venus in our sky. His return is expected at the end of the Mayan calendar and at the start of the new cycle that is coming.

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This new essay shows, once again, how much more obscure our past can be. Official science does not take into account such essential factors as the survival of the knowledge of the ancients through oral transmission, long before the establishment of writing nearly 5,000 years ago. Before this key period and the fateful date just mentioned, official science claims that prehistoric man and hunter-gatherer were a horde of uncultivated beings almost never out of their caves! If we are to believe many history books, they barely knew how to speak ... It is as if the gift of speaking necessarily goes hand in hand with writing. Our sacrosanct elitist science has a very short memory. Our ancestors a century or two back were hardly better off than the hunter-gatherers of 5,000 years! Most of our peasants lived in frail wooden huts and used instruments which today would appear to us to be perfectly rudimentary.

The Western industrial age and its technological upheavals created extraordinary intellectual and philosophical leaps in the whole world and in an unprecedented time. A gigantic ditch formed in the same way, placing without any modesty the modern man at the top of the creation in which he proclaims himself above all. By setting aside our traditions in this way, history becomes myths and man cuts himself off from a truth which becomes completely foreign to him. Darwin's theory of evolution definitely does the rest. With this way of functioning, it becomes unthinkable in everyone's mind that the human being could have known ancient technologies today forgotten since it embodies the central point of evolution.

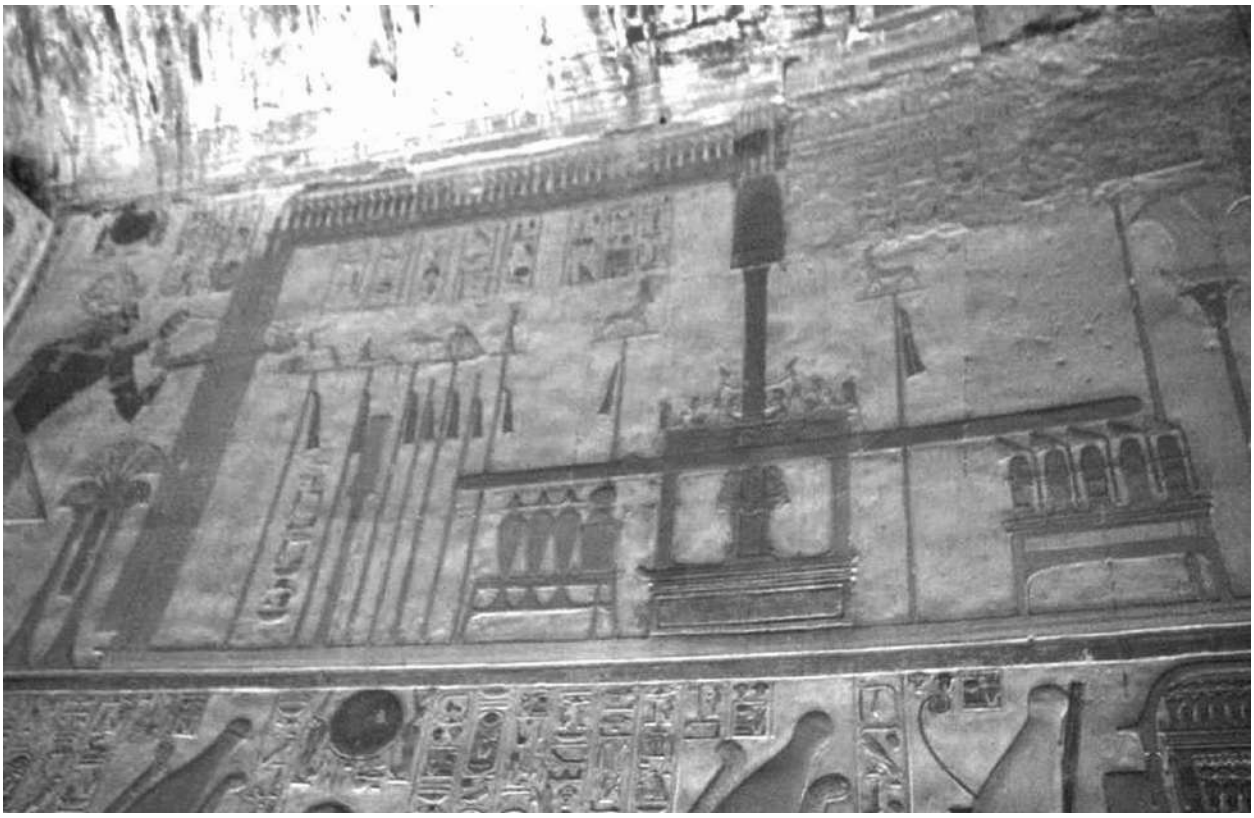
According to this paradigm, an evolution establishes a progression. To admit that man knew the joy and technology yesterday destroys the theory of evolution and the efforts made to make us pay (dearly) for the benefits of "modernism". Claiming to be at the top of knowledge fully contributes to making a closed-loop system like ours work. Too bad for the Egyptian pyramids of the Giza plateau that we would be perfectly incapable of reproducing today and also for all these inexplicable archaeological, ethnological and linguistic "details". If mankind does not realize the futility of our vanity, humanity is doomed to failure and self-destruction. If it is not

too late for us, "modern man", with his Western calendar and his strange way of calculating time, will have to realize that the ancients were right on at least two points: time cannot be calculated not on a linear concept but by cycles[195]. Evolution of species does not exist since life is made up of evolutions and involutions. We are living proof of that and our true past testifies it too.

14 Moses, thief and perjury

We have now reached the end of this essay. The investigation was to find an end here, but a mystery still remained. I had to continue the investigation at all costs, which is why my publisher and I decided to postpone the release of this book for several months.

A question fraught with consequences haunted my mind: what could be the use of the two pits hewn in the Osireion? We noted above that at the time of Sethy I, one of them surely contained the stone bed of Osiris. The young Bentreshyt, contemplated this object of worship in the island, at the time of the pharaoh Sethy 1st. However, his testimony transmitted by the archaeologist Omm Sethy in no way indicates the reliquary containing the head of the god. Strange fact since Abdju (Abydos) translates into "the hill of the reliquary". Another testimony, written in the first century of our era, briefly explains the great initiation ritual performed by a certain Horsiéis in the remains of the Osireion. This is Leyden's T32 papyrus. This document does not mention the presence of the head of Osiris, but all specialists agree that Horsiéis was in the presence of something important, the ultimate objective of the Mysteries in Abydos. The moment of this initiation cannot really date from the first century of our era given that Ramses II dismantled the Osireion more than 1200 years before ... However, at the same time, Strabo discovers the ruins of the Osireion and indicates them in his *Geography*. The Greek geographer does not mention the head of the god at all, while the hydraulic monument seems to be on its own. Was the head of the god still present in Osireion during the times of Sethy I and Strabo, or had it disappeared before?



84. The reliquary containing the head of Osiris is visible on a wall of the temple of Sethy I in Abydos.

I indicate in this essay that the bed’s stone found by Amélineau and the head of Osiris were certainly present in the Osireion simultaneously or successively at different Pharaonic times. However, a careful examination of the two cavities of the Osireion shows us that they were probably not intended for these two objects of worship.

Indeed, the large rectangular pit measures 4.40 m long by 2.10 m, while the stone bed of Osiris, observed by the young priestess of Isis at the time of Sethy, measures 1.78 m length. The bed’s designer did not want to create an object of "*true human or divine proportions*". The weight of this object of worship was to allow the officiants to transport it during the great ceremonies in honor of Osiris.

We can however consider a kind of wooden formwork embedding the bed, but the difference between the stone bed and the pit is still too great. I am convinced that the stone bed replaced another object of the same type, but larger, we will talk about it later. The reliquary poses the same problem of proportions in relation to the pit, as evidenced by this talented reconstruction executed by Frantz Lasvignes:

(c) Frantz Lasvignes / Antonparks.com

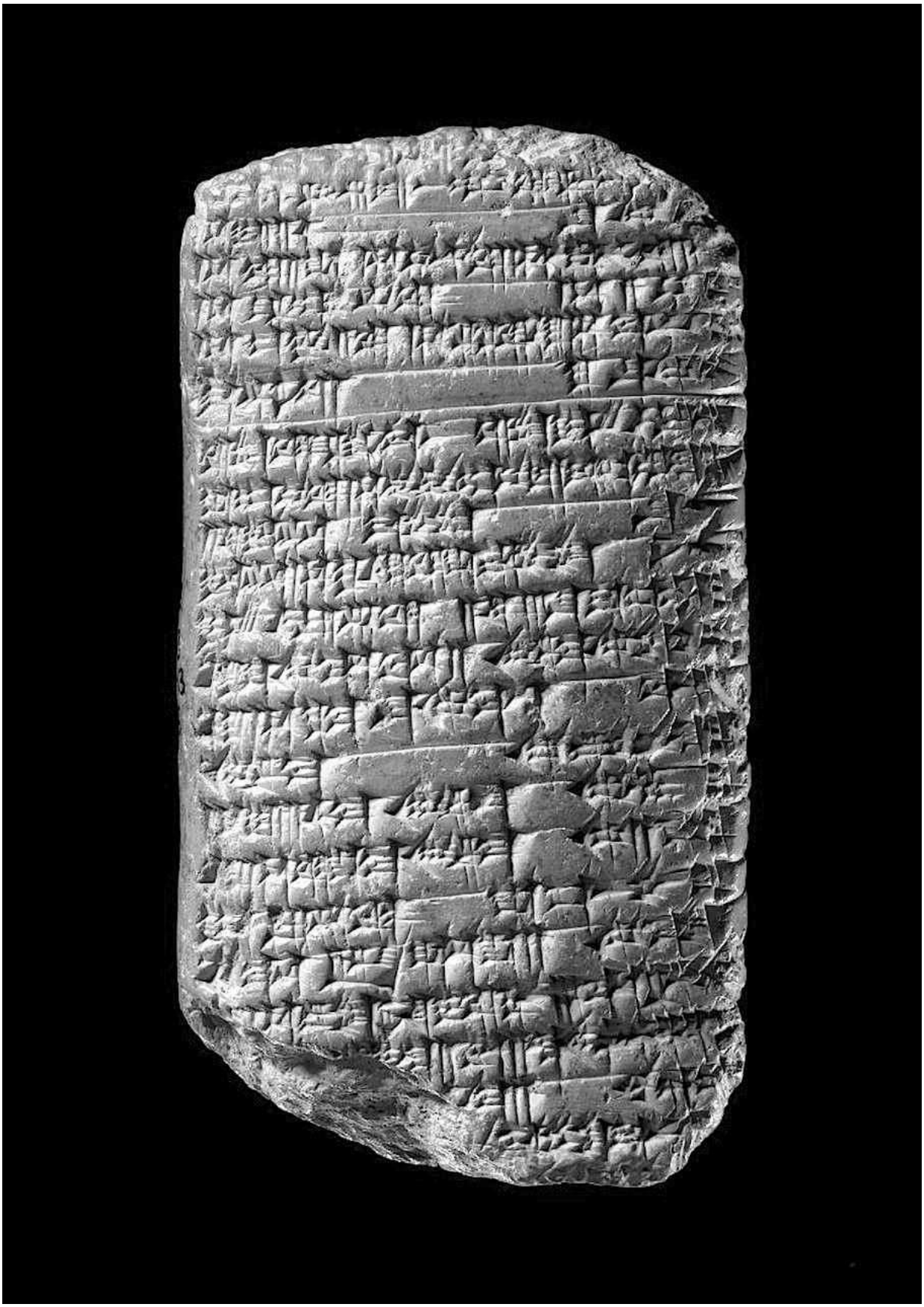
It is therefore legitimate to reformulate the question: prior to Pharaoh Sethy I and the 19th Egyptian dynasty, what could these two cavities cut in the Osireion be used for? Looking at them closely, we see that the large pit is cut slightly at an angle, as if in a hurry. An offset of almost a good 5 centimeters is visible between it and the smaller cavity, when they should normally line up perfectly across their width. This can be seen clearly on the Frankfort surveys as well as on the photographs taken from his excavations carried out in 1926. The creation of the large pit cannot be attributed to the former builders of the Osireion, whose finesse and precision are indisputable. This is a recent addition, presumably from the 18th Dynasty of Egypt before Sethy brought inscriptions in the Osireion and restored some exterior walls.

Before Sethy 1st is precisely the 18th dynasty and the pharaoh "heretic" Amenhotep IV / Akhenaton, whose reign takes place around 1348-1331 BC. In the time of Akhenaton, the regions of Canaan, fixed between the Mediterranean and the Jordan, were all under Egyptian jurisdiction. The cities of Urushalim (Jerusalem) and Shechem formed the seat of the local dynasties. All the governors took an oath on behalf of the kings of Egypt, namely Amenhotep III and later his son Akhenaton. The Pharaoh appointed them in person to head the Egyptian administration of the Levant, and each of them administered the Egyptian city-states in the land of Canaan. This is the information available in the famous letters of El-Amarna.

1. The cuneiform documentation of Amenhotep III and Akhenaton

Many important documents have been found in Amarna's soil. The ancient city of Akhenaton contained royal correspondence inscribed on tablets written in Akkadian cuneiform, the diplomatic and commercial language of that time. In 1887, after the discovery of the first tablets, clandestine excavations invaded the site. In one year, it is estimated that nearly 200 tablets were sold on the black market in Cairo. Luckily for history, some of them reached foreign museums.

These clay tablets, written in cuneiform, mainly consist of missives exchanged between the Egyptian royal court and their vassals in the Near East as well as their allies in Babylonia and Assyria. They only represent a part of the royal archives; the rest having been lost or destroyed for a long time. Unfortunately, the replies from the Egyptian side have practically all disappeared, so we only have correspondence sent to the attention of Akhenaton and his father Amenhotep III by their various subjects or allies of neighboring nations.



85. Diplomatic letter from Burra-Buriyash of Babylon to the attention of Naphurareya (Akhenaton), Middle East Department, British Museum.

Most of these letters illustrate the political situation of that time, when the Hittites threatened the city-states of Syria. The latter appealed for reinforcements from Egypt, in vain. Regarding documentation on Palestine, the tablets report local conflicts during which the various parties request the intervention of the Egyptians. It seems that Amenhotep III remained deaf to the various requests of his vassals. No doubt he did not care much to take sides between people who continued to recognize Egyptian sovereignty and protectorate anyway. The situation was very serious and marked the beginning of an indisputable decline in Egyptian prestige[196]. The negligence of Amenhotep III will leave his son an empire where disorder already reigned. The history and records of El-Amarna tell us that Akhenaton will do little better.

The clay's archives of the Sun's city are divided in this way: 350 documents constitute the royal correspondence and about thirty other texts form a literary type which mixes historical and mythological documents. In the latter category were fragments of the myth of Nergal and Ereshkigal, a version of the legend of Adapa (fragment B) and a copy of the historical text "*Sargon, king of the battle*". This last document relates a campaign led by Sargon in Anatolia, against the city of Purushanda. The birth of Sargon of Akkad has several points in common with that of Moses, many readers and researchers know.

Akhenaton was a very cultured person. We can predict that other fundamental texts of ancient Mesopotamia were in his capital. The documents found at El-Amarna only form crumbs belonging to the old royal library.

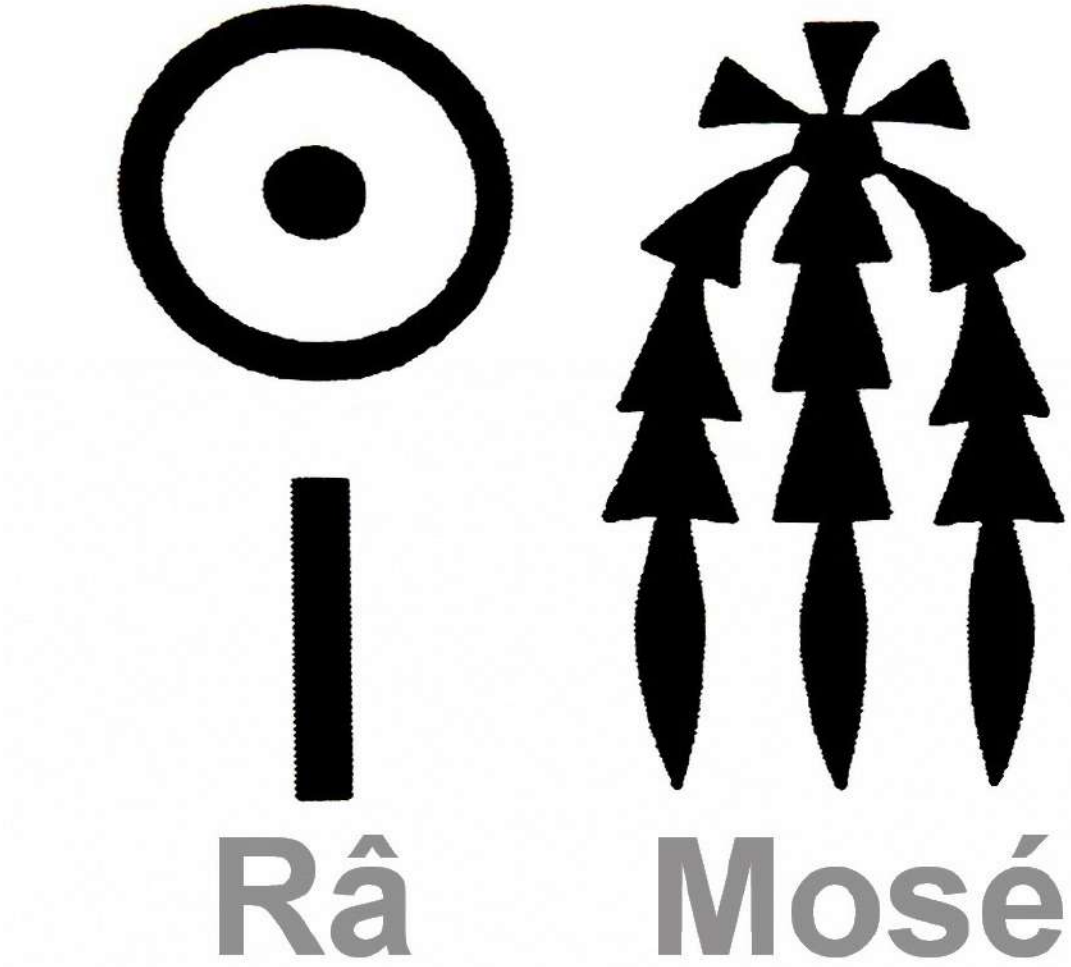
2. Probable identification of Moses

Regarding Moses, our mind wanders for a few moments, thinking of the 10 Commandments of Cécil B. De Mille. This mythical and bewitching film still deeply marks several generations. The famous Moses, raised at the royal court of Egypt, founder of the Jewish religion, and great guide of the children of Israel, however seems historically elusive. None of the theories mentioned has so far convinced anyone. Even researchers who are inclined to consider a date around the time of Akhenaten disagree completely. For nearly two centuries, historians have evoked all kinds of individuals according to theories and supposed dates. Among them, we can mention for example: Akhenaton himself, Ramses I, as well as a certain Heby-Mosé (?) whose historicity is not mentioned in any Egyptian document. So, faced with this insoluble enigma, many researchers today conclude that Moses does not exist historically by classifying him in the category of myths. Science usually reacts this way to a text or story that does not fit with its system of dogmatic certainties. When we do not know, we prefer to catalog and "*classify the file*". My hypothesis on Moses will open a new, hitherto unexplored door.

One thing is acquired, Moshe (Moses) draws its roots from the Egyptian MS, whose translation means "son", "child", "begotten", "son of" ... We find this word, for example, in the name from the line of the pharaohs Tuthmosis (in Egyptian Djehutimosé), "son of Thot". The story of Moses offers us a very interesting and verifiable possibility in the character of Râmosé, the former vizier of Thebes under Amenhotep III and his son Akhenaton. Already his name Râ-Mosé (“son of Râ” or “son of the sun”) forms a very convincing root from an etymological point of view. It can also be translated as "great son", therefore the eldest, namely the first behind the pharaoh.

Historically, the function of the king's grand vizier places this character just behind Pharaoh. Like Moses, Râmosé is a nobleman: vizier, director of royal works, judge, responsible for priests and temples. Like Moses, thanks to his function of supreme head of the executive, he embodies "*the eyes and ears of the sovereign*", which is why he is said to be "*scholar among scholars*". Râmosé has the functions of Minister of the Interior and Justice; he controls the forces of order, the tax authorities, public works, the chancellery, production, judgments on appeal, river transport, the movement of goods and productive forces, offerings to the gods and the conduct of

official ceremonies. Grand master of writing, he is also responsible for the management of the royal archives[197]. His wife's name is Meriptah and he will have no children with her. Moses' wife is named Tsiporah. She didn't give him any offspring either.



86. Râ-Mosé hieroglyphs. Name of the Grand Vizier of Thebes under Amenhotep III and his son Akhenaton. His name means "son of Ra" or "great son", therefore the eldest.

This illustrious character lives during the last part of the reign of Amenhotep III and the beginning of the reign of Akhenaton. He already had important functions when he succeeded his uncle, Amenhotep - son of Hapu, as vizier of Amenhotep III. Râmosé's parents were undoubtedly nobles from the North. His father, Neby, held positions attached to Amun's cattle and royal granaries. As for her mother Ipuia, we know her as Hathor's servant. It would be useless to look for correspondences between the childhood of Moses and that of Râmosé since the birth of Moses is inspired by that of Sargon of Akkad and that it is incorporated into the biblical text just after the Exile of Babylon.

We partially know the life of Râmosé thanks to some archives and especially his tomb located in the valley of the Nobles. His tomb (n ° TT55) is located in the heart of the village of Sheikh Abd el-Qurna, set on the west bank of the Nile, opposite Luxor. It is one of the most beautiful tombs in the valley. It is located halfway between the Ramesseum and the great enclosure of the tombs of Gurnah. The burial did not contain any mummies when it was discovered. Remained unfinished for totally unknown reasons, we imagine that the vizier probably had to leave Thebes to follow Amenophis IV (Akhenaton) to his new capital El-Amarna. The work of the tomb stops dead at the time of carrying out the funeral procession. The scene appears on the walls thanks to the technique of painting and not relief as for the rest of the tomb. The artists seem suddenly taken aback and have to go as quickly as possible, but without being able to finish their work for unknown reasons. The right-side wall will remain unfinished. The columns, the second room as well as the funeral chapel have no decoration. The funerary statues are absent from the niches of the chapel… Why?

Some historians and researchers believe that Râmosé did not know the city of Akhenaton. However, the presence of a small tomb, also unfinished, contradicts this opinion. Listed today under number TA11, it is attributed to Râmosé in person. The vizier may have prepared it in the cemetery of the city of Akhenaton, at the time when he stayed there with the royal family. This very small burial has a main body in no way decorated. The front door shows a Râmosé awarded by Akhenaton, as well as scenes featuring Nefertiti and her daughter Meritaton. Like TT55, this tomb will remain unfinished for no apparent reason. In addition, its modest size creates confusion compared to TT55 from the Valley of the Nobles. Its smallness seems inappropriate for the functions of king’s grand vizier, commander of

the armies and the royal archives. Should we see the indication of a disturbance between Râmosé and the young Akhenaton? Or should we understand that this tomb was built on an "honorary basis" in his absence, knowing that his body would never rest there?

3. El-Amarna

The subject of the transition between Amenhotep III and Amenhotep IV (Akhenaton) still creates a rift between historians today. Was there co-regency between the father and the son or did Tiyi, the Pharaoh's wife, take it upon herself to reign while transmitting to her son the science of royal authority? A bas-relief from the third pylon of the temple of Amun-Râ (Luxor) represents the crowned father and son, participating in the jubilee celebrations. The second possibility also seems very likely. Several documents suggest this, such as a letter from King Tushratta of Mitanni (Upper Mesopotamia) addressed to the Egyptian queen. A beginning of coregency probably took place when Tiyi took over after the disappearance of Amenhotep III. Tiyi knew all the state secrets and only she could rule the country. She certainly transmitted all her knowledge to the young king.

The transition is therefore made at the royal court of Memphis. Râmosé, in the service of Amenhotep III for thirty years, must continue his work with the young son. We probably don't give him a choice. From the third year of his reign, the future Akhenaton undertook to introduce important modifications in cult iconography by adopting quite unusual figures which he placed throughout the country. These transformations are expressed publicly on the occasion of the celebration of his Heb-Seb jubilee. Traditionally, such a jubilee is celebrated after 30 years of reign, but Amenhotep IV decrees otherwise, we do not know the reasons.

During this feast, the king must symbolically straighten the Djed pillar donated by Seth during the assassination of Ptah-Osiris. The Djed ensures balance, hence its name Djed ("stability" and "duration"). This very old ritual renews the act of Horus mentioned in the texts from Thoth to Edfu. We remember that the destruction of the Djed pillars in ancient Amenti caused its destruction. By straightening or restoring the original pillar, the king ensures prosperity and protection for the entire country. By this gesture, the sovereign also reproduces a very sacred millennial rite. When King Akhenaton performs this ritual, carried out just a few years after his father, he has no idea that his gesture will mark the beginning of his own downfall. His vizier, Râmosé, placed at his side during this event, will be the main actor ...

87. King Sethy I raises the sacred Djed before Isis in his temple at Abydos. He symbolically restores the stability of the country and reproduces

the gesture of Horus carried out several millennia before him in Amenti (Atlantis).

From this jubilee, the young king devotes a fervent worship to the sun Iten (Aton). At first, the worship of the old gods is not called into question, but rather its functioning and that of the clergy of Amun. The crisis really bursts in the year V of his reign, when Amenophis IV replaces his name in Akhenaton ("the one who pleases Aten"). At the same time, he chose to build his new capital dedicated to Aten, located 450 km north of Thebes, in the middle of the desert[198].

El-Amarna, more simply, Akhetaton ("Horizon of Aten"), forms a city of the Sun built in the middle of nowhere. Akhenaton wishes to create a new cult where all the old Great Mysteries must be revealed to the light. The open-air temples of its capital proclaim the dawning light of each day. The whole site has no walls. Across practically the whole area, the dwellings of the rich and the poor share the same soil. In fact, all classes of Amarna society reside side by side. The city of Akhenaton shelters a multitude of workers of merchants, notables and courtiers.

In just over two years only, the shell of this gigantic metropolis 9 km long and 1 km wide has risen out of the way. Consequently, this titanic work plunges Egypt and its clergy in the most total confusion. Akhenaton settled there with his family and all the nobles in the year VI of his reign, one year after the start of the work. Three or four years after its foundation, El-Amarna is already teeming with a population estimated at 20,000 people at least. Egyptologist and researcher Joseph Davidovits believes that Akhenaton used the ancient technique of agglomerated stone (Biat-inir) to perform this miracle. 700 years before Akhenaton, this method is mentioned on the stele C14 of the Louvre Museum, by the words of a sculptor called Irtysen: "*I know the parts belonging to the technique of molding (using) a fluid which hardens (of cast stone) … I know how to make molds to make reproductions of objects cast in a material which is not burned by fire or dissolved by water…* ".

Akhenaton uses a thousand-year-old process long neglected by the workers and priests of Amun. His father Amenhotep III had however reintroduced the concept, but in a moderate way. The sacred texts attribute this method to the god Khnum, double of Ptah-Osiris, creator, craftsman and potter of the world and of humanity. By abandoning granite in favor of agglomerated quartzite stone, Akhenaton reintroduced the cult of the miraculous stone of the pyramid builders. He wishes a return to the divine incarnation in the agglomeration. According to Davidovits, the granite hewn

from Amun's body only represented the division of Egypt and polytheism. The old technique of agglomerated stone came from the North, while that of dressed stone came from the South. Akhenaton tried to break this bivalence by installing his new capital El-Amarna right in the middle of the territory in order to bring the two peoples together[199].

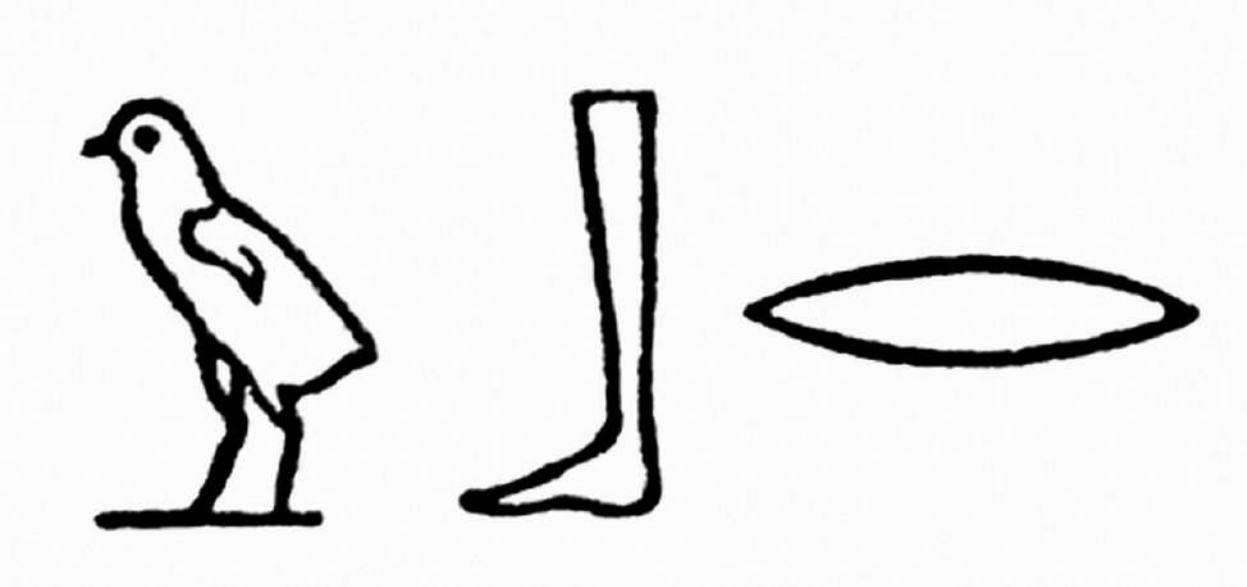
In his city known as the Sun’s one, the offerings to the god Aton are overflowing with food. The Amarnian frescoes depict abundance by the accumulation of food offered to Aten. We do not know what became of these offerings. Were they destroyed or were they rotting in place according to a specific ritual? The many offering tables found on the site testify to the presence of these daily donations. We imagine that the entire people, in the service of Aten, took advantage of this abundance… However, an important factor tarnishes this idyllic picture.

In 2007, the team of University of Arkansas anthropology professor Jerry Rose carried out tests on skeletons unearthed by archaeologist Barry Kemp of the University of Cambridge. Amarna's tombs and their skeletons reveal the living conditions of Akhenaton's workers. While the temple of Aten is overwhelmed by divine offerings, the population is not so well. In many cases, lesions in the bones indicate strenuous physical activity. Numerous skeletons mainly bear obvious signs of anemia thanks to the presence of protuberances in the eyeballs. The high rate of anemia of children born in Amarna surprises the whole team, nearly 60% of cases are concerned. This factor proves that living conditions in Amarna were worse than elsewhere!

This high rate of anemia associated with a high mortality rate spotted between 12 to 20 years old form the obvious signs of a sick population. After his many analyzes, Jerry Rose wonders if the population of El-Amarna did not contract a new disease or even epidemics. Did the mixing of populations in the royal city create a new deadly virus? The hypothesis of anthropologist Gerry Rose is based on the significant mortality recorded among the youngest and most robust inhabitants. The numbers are clear[200].

These patients of Akhenaton, these recluses, have a name in Egyptian: the *Ubru*. This term has its roots in *Ubri* (disaster, disease). Ubri or Ubru (plural) strangely resembles the term "*Hebrew*". If Gerry Rose's hypothesis is confirmed, it in any case authenticates the presence of the Ubru (Hebrews) in Egypt and their ordeal mentioned in the Old Testament. However, it is difficult to say whether Akhenaton really realized the improbable situation

into which he plunged his people and all of Egypt. His obsession with Aton inevitably made him light-hearted and insane on several major points. He paid dearly for it ...



88. UBR, plural "Ubri" or "Ubru". Name probably given to the sick workers of El-Amarna. In 2007, anthropologist Jerry Rose observed serious damage to the bodies of Akhenaten workers ... UBR probably turned into "Hebrew".

4. The collapse of the Amun’s clergy and the Flight from Egypt

The Amarna period forms a key phase in ancient Egypt and the beginnings of Israel's history. The sudden changes made by Akhenaton generate repercussions on the geopolitics of the entire Middle East. This is why Akhenaton represents the "pharaoh of oppression" in the Bible. It is difficult to imagine today such a splendor in an Egypt where the cult of Amun (Imen, litt. "The hidden") had predominated since the 11th dynasty, that is to say more than 780 years without interruption until the time of Akhenaton! The priests of Amun are conservative in the extreme. The real power is theirs. This sudden change can only irritate the traditional clergy accustomed to intervening in the Theban political life with which they share wealth and power.

His privileges are suddenly called into question. Some priests recently converted to the Atonian religion do not accept their new functions and especially such upheavals. Many offerings are diverted, before their eyes, from the classical temples to the new temples of Aten. Very quickly, Akhenaton undertakes the total abandonment of the cult of Amun. The temples close one by one and the name of Amun is systematically erased from the inscriptions. It is the biggest religious upheaval in Egyptian history. In his capital, the young ruler abolished the cult of ancient deities, as well as the funeral tradition of Osiris, its rites and its mythological references[201].

In a few months, Akhenaton reduced the worship of several hundred gods to one! In this context, Râmosé, guarantor of millennial traditions, finds himself, unintentionally, complicit in this situation. Every day he silently observes the rejection of the religion of his ancestors. Its priests lose their privileges as the people of Amarna work hard to build the solar city. In addition, he does not have enough food and gets sick!

◆◆◆

There were, it is certain, departures or even exiles among the notables and priests called Yahouds[202]. The name Yahoud takes its roots from the Egyptian word YAW (worship, prayer). The latter certainly gave Yahweh, the Almighty God. The priests of Râmose found themselves totally stunned when the temples of Amun closed their doors. Akhenaton not recognizing the cult of Osiris, the clergy perceived this situation as an exclusion. This

exclusion gradually became an exile. In the essay *The Virgin's Testament*, I detail the assimilation made between the body of Osiris (his *Yuef* in Egyptian) and the patriarch Joseph. We will talk about this again below when we discuss the subject of the theft and transport of the body of Osiris, but it is however singular to find the same allusion in texts of Kabbalah such as the Zohar: "*When Joseph, Alliance from above, left this world, immediately the Covenant, the Shekhinah (the spirit of God or His presence) and Israel fell into exile, this we have explained according to this verse: Then arose over Egypt a new king - who had not known Joseph*."[203].

Many priests wanted to preserve the knowledge of the elders and "*the spirit of Osiris*". While Akhenaton hammered the name of Amon in the temples of the Two Lands of Egypt and revealed the Great Mysteries in the heart of his city, the ancient clergy of Amun prepared the flight of the hidden science to the lands annexed. It had to be done very quickly. To carry out their ploy, they had to find political support and the support of an influential man.

Their conservative spirit forced them to leave Egypt with two essential items. Two sacred objects that should not be left in the hands of the new religion of Aten whose disastrous fate no one could yet predict:

- a chest containing many sacred writings belonging to Egypt and its annexed countries (the divine words or Tables of the Law). The majority come from El-Amarna. Two winged "cherubs" surmount the object. These are simply representations of Isis and Nephthys, the protectors of the great secrets.

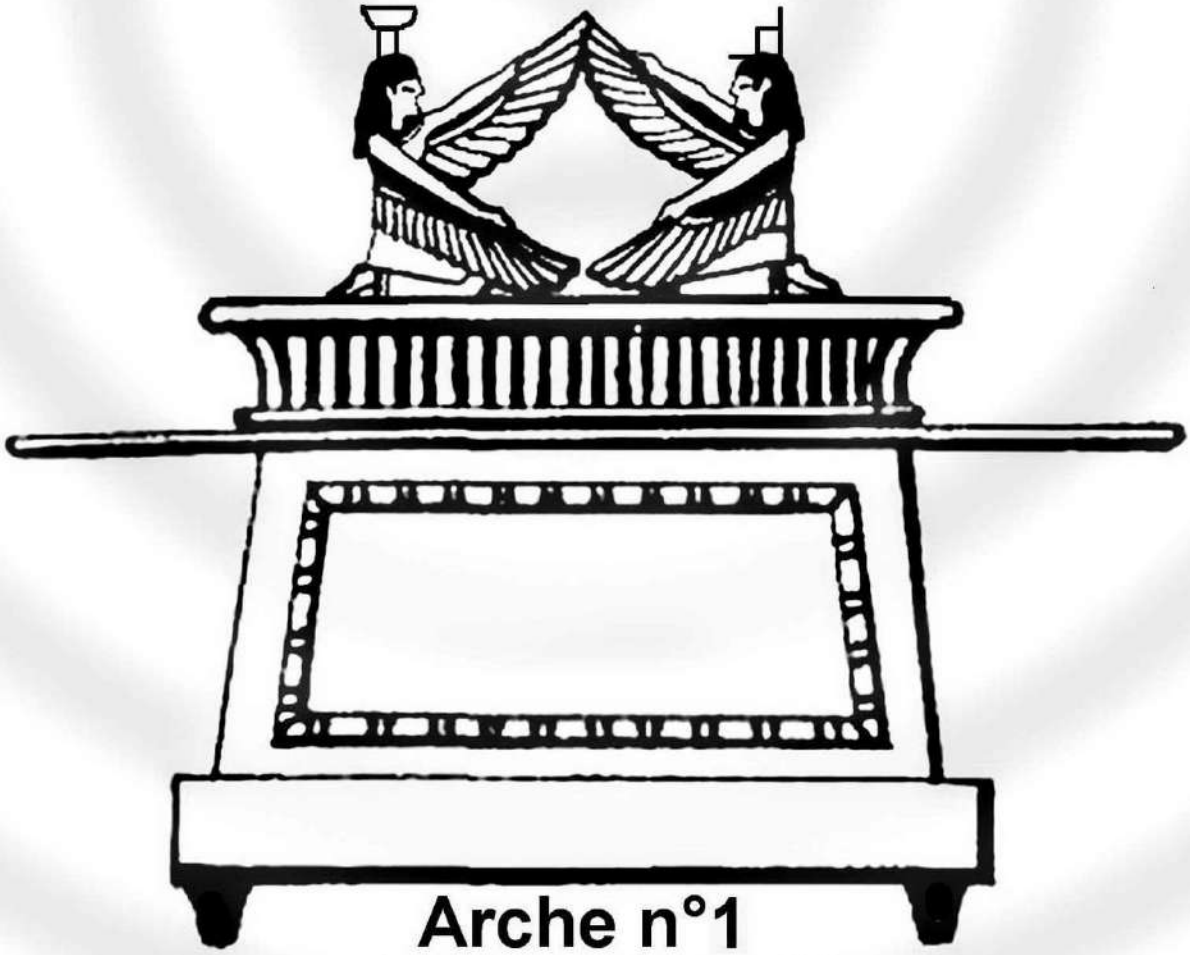
- the sarcophagus containing the body of Osiris, the foundation of the Egyptian religion (the body of the god). The coffin is also surmounted by Isis and Nephthys, the winged protectors of the king.

Here is my hypothesis: Akhenaton had, at first, to force the clergy of Amun to embrace his new religion. Any change in power and religion generates repression. The incredible case of El-Amarna is no exception to this rule, there were serious upheavals. The political and social situation being under extreme tension, the young pacifist pharaoh surely wanted to avoid any bloody repression with the clergy of Amun[204]. He therefore ends up agreeing to let go the main rebels against the religion of Aten, at least the

most aggressive. He didn't really have a choice. Maybe this idea came from Râmose himself, as the Bible indicates about Moses? Râmosé perhaps no longer got along with the king? His people of priests suffered in their flesh and the inhabitants of the solar city, in bad nutrition, contracted diseases. In this alternative still in accordance with the Bible, the vizier himself proposes to lead the refractories to a new region: a Promised Land! He even offers to take the invalid Ubrus with him. His strategic choice brings him a maximum of supporters. Râmosé wanted to stir up crowds to mark the king and the population. This historic moment is undoubtedly from year VII of Akhenaton's reign, two years after the beginning of the work of El-Amarna.

However, under the guise of preparing the departure of the incorruptible towards lands annexed to Egypt, the clergy of Amon and Râmose elaborate the flight of knowledge out of Egypt by Akhenaton. The king's grand vizier thus organizes the theft of the various aforementioned objects which he will hide in two Arches. Like Moses, Râmosé has all the authority to carry out this offense which he takes care to conceal from the king. He uses a well-known process, which we still know today: that of the accountant or the partner who leaves with the cash and stock!

Being at the same time master of the royal archives and of the Yahoud priests, Râmosé can discreetly steal all the texts of El-Amarna that he needed, both Egyptian and Mesopotamian. We know that the great library of Akhenaton had two great Akkadian myths inscribed on clay tablets, therefore of the same invoice as the Tables of the Law of Moses ... No doubt there were other documents just as incredible, such as for example an Akkadian copy of the Sumerian tablets of the myth of the Garden of Eden that I had the honor to translate in 2011. If these writings were not part of the list of tablets transported in the Ark of the Covenant, it is necessary to foresee, it is certain, that the Hebrew deportees of Nebuchadnezzar II learned of it during their captivity in Babylon. We can also consider the presence of a copy of the code of the king of Babylon Hammurabi, the background of which is undeniably in common with the code of the Covenant that the Hebrews carried in the divine Ark. As for the Egyptian texts, the presence of papyri in connection with the Atonian religion seems to me indisputable. Indeed, according to many historians, the Hymn to Aten composed by Akhenaton himself, is found in Psalm 104 of the Old Testament. Only the king and his illustrious manager of the royal archives could have a copy of this document.



Arche n°1

Elle contient des archives d'Amarna

Anyway, with this knowledge that we call the code of the Alliance or the Tables of the Law, Râmose was able to provide the exiles with their future doctrine and teaching. Nearly 800 years after Râmosé, the literary background found in Babylon during the great deportation undoubtedly filled the gaps. I have discussed this topic at length in my previous two essays. **Exodus 24**: 4, announces that "*Moses wrote all the words of the Lord*" and further, in **Ex 24:**12 and **Ex 31**:18, we understand that this task falls rather to God to whom we attribute the creation of these texts. It seems that once again the Bible is playing with words in order to preserve an element of truth. Indeed, claiming both that Moses (Râmose) used the writings of God and that he wrote with his own hand several important passages of Genesis on tables, allows to conceal his work of compilation. Râmosé would be one of the greatest plagiarists in history! The information contained in the clay tablets stolen from his own library at El-Amarna and the Egyptian documents he took with him today form the Jewish Torah (the Pentateuch) and the foundation of Kabbalah. For the record, the 1483 edition of the Golden Legend by the Italian chronicler Jacques de Voragine, refers to the Ark of the Covenant by naming it "the Ark of the Testaments".

I am also considering a name change for Akhenaton's grand vizier at the very moment of his exit from Egypt with the first group of rebels. The Râ particle, the sun, was undoubtedly dissociated from Râmose. By removing the solar particle from the patronymic of their great guide, the rebels marked their final separation from the country which rejected them. Râmosé thus became Mosé, the son, the eldest, and therefore the patriarch Moses.

Another important point, the clerical identity of the insurgents forced into exile is not in doubt in the Bible. On leaving Egypt, God spoke to Moses (Ex 19: 5-6) in these terms: "*And now, if you listen attentively to my voice and if you keep my covenant, you will be for me a precious people among all the nations; for all the earth is mine. <u>And you will be to me a body of royal priests and a holy nation</u>* ".

5. The cache of the two Divine Arches

Râmosé (Moses), responsible for all the temples of Egypt, was able to secretly use one of the sanctuaries under his authority as a receptacle for the divine word. For this, he used the most secret of all, the one where the great relic of the country was located. It is at the very heart of the copy of the ancient Atlantean sanctuary hidden underground, therefore hidden from the view of the new king, that the sacred objects were gathered before the great departure of the rebels.

A trace of this hypothesis is perhaps found in the name of the character of Joshua, faithful right-hand man of Moses and future leader of his troops. The Old Testament tells us about him that he was born in Egypt during the time of Hebrew "slavery" and that he went out there with the oppressed alongside Moses. Originally, Joshua was called Howshéa whose Hebrew translation gives "Salvation", taken from Howsa (Hosea). I recall that Akkadian was the diplomatic language of the Ancient East at the time of Akhenaton. The final EA could correspond to the Akkadian name E-A, the Sumerian translation of which gives "house of water". Éa corresponds to the name of Osiris in Babylonia. In these conditions, Howshéa would form a hidden name and would translate into "the Salvation of the house of water" or "the Salvation of Ea". Another strange element in favor of this hypothesis, the father of Howshea (Joshua) is called Nun. However, the Nun represents the primordial liquid element in Egyptian. As such, the waters of the Osireion and the Atlantean Bu-Henem come from the great Nun. With these different elements, I suggest that Joshua, "son of the primordial water" and "Salvation of the house of water" was the high priest of Osireion in Akhenaton's time, which is why he is found with Râmosé (Moses) from the start of the conflicts between the clergy of Amun (the oppressed) and the pharaoh.

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At first, Râmose and his acolytes wanted to recover the fragments of the body of Osiris scattered in temples known only to the clergy of Amun. The head of the god dependent on Abydos, its collection did not pose any problem, Howshéa (Joshua) had the guard of it. Was this reconstruction of the Yuef (body) of Osiris carried out for this occasion or before the Amarna period? Difficult to determine.

89. The Egyptian word Yuef (pronounced *Youef*), "the body", designates the remains of Osiris. This term will have given the name Joseph in the Bible.

The Bible has some elements about the burial of Joseph, double of Osiris: "*He was embalmed and placed in a coffin in Egypt*" (Gn 50:26). Since ancient times, in the minds of the nobles and influential in charge of power, to hold the relics of a holy person was to have his strength. By taking the *Yuef* (body) of Osiris into their exile, the notables and priests made sure to keep with them the powers of Osiris and the ancient codes. The theft of Osiris' body also added another dimension to the dissidents' flight; the theft provided irrefutable proof of the existence of the god Osiris and of his divine form. Perhaps the fugitives also thought of escaping the Judgment of Osiris by making themselves masters of his remains ...

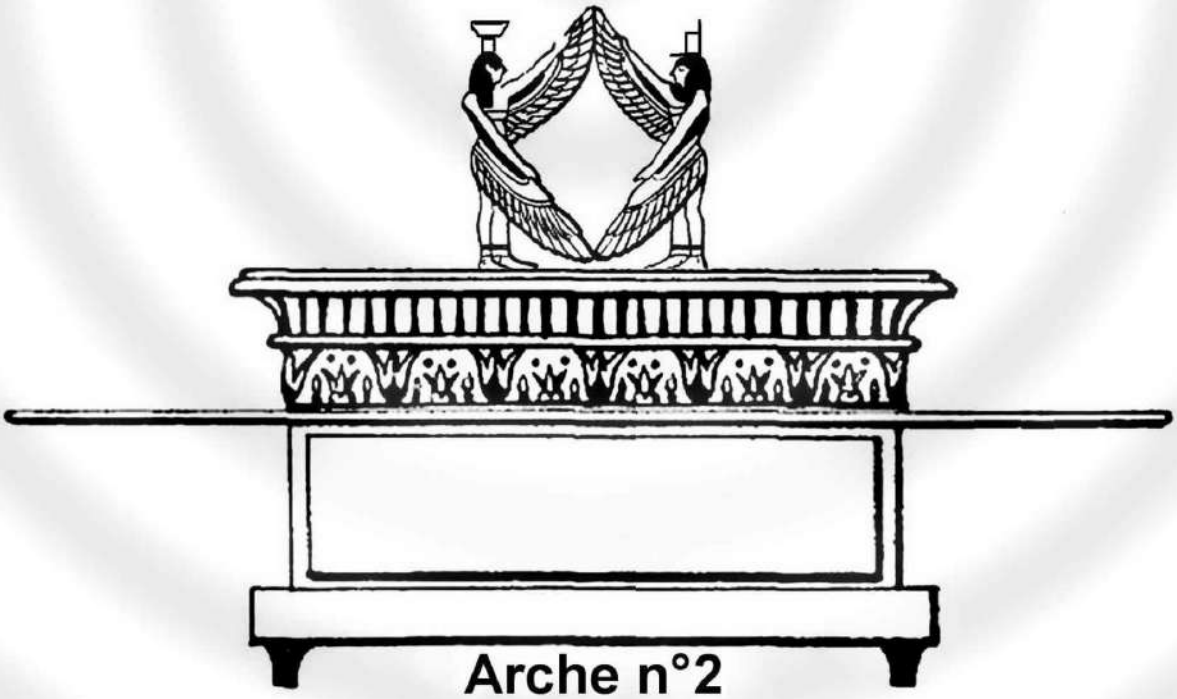
The 4.40 m long by 2.10 m grave of the Osireion contained the large sarcophagus of Osiris before subsequently containing the stone bed found by Amélineau in the cemetery of Abydos, I am perfectly aware of it. convinced. I remind you that this cavity is cut slightly askew, as if in a hurry. All the bones and mummified flesh of the god were found in Abydos, the domain of dogs and wolves[205], in the heart of the underground temple bathed by the water table of the great Nile. Several Hebrew texts confirm this fact to us, for example the Midrash Rabbah:

> "*But how did Moses know the place where Joseph was buried? Some think that it was Serah, the daughter of Acher, who showed him [the place where Joseph] had been immersed in the Nile. […] Moses took a pebble, carved a mystical formula on it for Joseph, and miraculously, the coffin rose to the surface. Moses cried out: "Joseph! Joseph! The moment has come that you foretold. "The coffin immediately began to rise and Moses took it. […] For forty years Joseph's bones wandered with the Hebrews in the desert. […] Some say that 'there he had been buried like kings in the royal mausoleum, and the Egyptians had erected statues of golden dogs which magically barked if a man approached the sarcophagus. The sound of their barking spread throughout everything. the land of Egypt on a distance of forty days of walking. However, Moses silenced them, as it is testified by the verse: not a dog barked at the Children of Israel* "[206]. (**Ex 11**:17)

Readers who know my essays will know my point of view on the smaller pit (2.15m x 2.00m). I point out in several of my previous works the presence of a mechanical statue sitting in the island of Osireion. The clergy

used it for a long time and made it speak on its behalf, thus substituting it for the real Osiris, long dead. Once the death of Osiris was known to all, this statue was replaced by the reliquary of the god. So, this small 2.15m x 2.00m pit originally served as a receptacle, as a base, for the Osirian statue. It is my deep conviction.

Much later, at the time of the troubles which arose during the religious oppression of Akhenaton, Râmosé used this pit for a completely different purpose: to collect the Ark of the Covenant intended to contain the founding texts (the Jewish Torah) stolen in the library of El-Amarna. It was necessary to make an empty place. The priests probably removed the head of the reliquary and placed it in a large box intended to collect the various fragments of Osiris' body. This container actually formed a sarcophagus hidden in a chest. The two Arches could not move one without the other, the two objects constituting a whole, hence certain allusions of Kabbalah: *"- Who is the chest*[207] *of testimony. And who is this testimony? - It is Joseph. […] [Tradition] receives the light of the written Torah called 'righteous', called Joseph and called 'all'*[208] ". Very clearly, the body (Yuef) of Osiris contained in the chest (the Ark) testifies and authenticates the Tradition of the Torah, therefore the first 5 Books of the Bible.



Arche n°2

Elle contient le corps (Yuef) d'Osiris

The Old Testament tells us in **Ex 13**:20 that Israel left Egypt from the city of Sukkot. This unknown word in Egyptian evokes "huts" or "huts" in Hebrew. The Bible uses it in this context to explain that the people in exile lodged in this type of shelter before their departure and then in the desert. This same term has its roots from the ancient Hebrew Sukkah ("hidden shelter" or "lair"). This definition fits perfectly with the underground Osireion.

The first mention of the Ark of the Covenant is found in **Exodus 25**: 10-22, when the exiles are already in the wilderness. This late appearance in the Bible is surprising, because the traditions of Kabbalah indicate the presence of this Ark or chest of the Chekhina ("the spirit of god") as soon as it leaves Egypt.

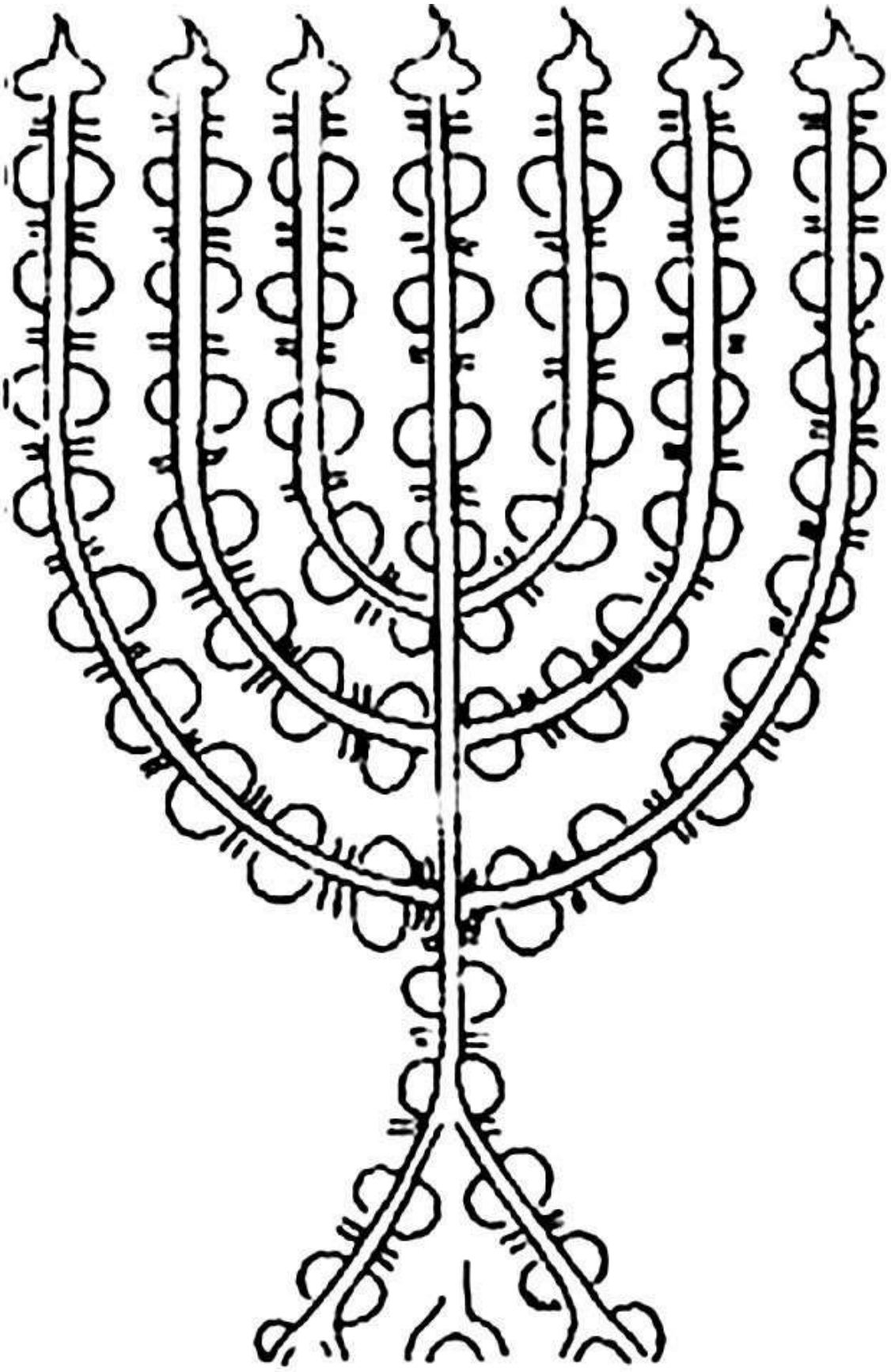
6. The utility and transport of the two Arches to the Promised Land

The episode of the exit from Egypt contains nonsense. As Israel leaves Egypt, Pharaoh suddenly changes his mind and pursues those who were once in his service (**Ex 14**: 5-8). Why this sudden change? The Bible is silent on this subject, but the thesis proposed today provides a logical answer. Doesn't this change of mind come about when Akhenaton learns of the disappearance of part of his archives and the theft of the Osiris' *Yuef*? Even if the religion of Aten did not grant the relics of Osiris the place given to it by that of Amun, the fragments of the god were nonetheless fundamental objects of worship for Egyptian history. It was unthinkable to let go of such a heritage. Then intervenes the mythical scene of the opening of the Red Sea, the engulfing of the Egyptian army and a whole series of wonders attributed to the staff of Moses and to the Ark of the Covenant ... Undoubtedly, Râmose-Moïse no longer counted to come back to Egypt.

According to Jewish traditions, the two Holy Arches are part of the objects linked to the biblical exodus, several texts testify to this. They were never separated from each other. The Ark containing the bones of Joseph (Osiris) systematically placed itself at the head of the procession: "*When Israel crossed the Red Sea, Joseph's sarcophagus went before him*" reveals a passage from the Zohar. The two Arches seem to work together. One justifies the presence of the other and vice versa. The following is taught: Joseph's chest and the Chekhinah (" spirit of god ") chest moved together in the desert, and everyone was saying: What is the quality of these two chests? They were answered: one establishes what is written in the other, establishes precisely according to the words: The just is the foundation of the world, he is what establishes the world[209]. This brings us back to the theme mentioned not long ago, the rebels of the law of Aten made sure to keep with them the body of Osiris and the ancient divine codes. The presence of Osiris justified the content of the texts given that these texts retraced his history and that of the gods. The Zohar Hadach further specifies that Joseph was named the "giver" and that he took the name "foundation of the world"[210]. A rabbinical writing confirms the same idea: "*When moving the two Arches, the curious asked: 'What are these two chests for? - In one there is a dead man, the other is that of the Chekhina ("the spirit of god "). - Is it normal to move a dead person next to the Shekhina? - He has done everything that is written in the other chest.'*".[211] - Aggadoth of the Babylonian Talmud.

During their desert’s crossing, the exiles of Akhenaton must pitch a tent or Tabernacle to shelter the Ark of the Covenant and some objects of worship such as the seven-branched candlestick. The Holy of Holies of the Tabernacle, a secret and forbidden space, housed the Ark of the Covenant and its cherubim, between which it was believed that the divine Presence of God resided. This location is also called the Throne of God. I advocate that the bones of Osiris also rest in this tent. This forms a secret; no text mentions it when it comes to the Tabernacle in the desert. As for the winged cherubim, we mentioned above that they are Isis and Nephthys, generally provided with wings when they protect the king or his secrets.

The famous 7 branch candlestick is called Menorah. It evokes "the Flame". This clarity represents the Shekhinah, "the spirit or presence of God". Its primary function brings divine light into the Temple, but it can also represent the burning bush in which God calls out to Moses. It is from this bush that he presents himself as "the god of his ancestors" (**Ex 3**: 6). Where does the concept of the divine candlestick come from? Is it Jew or Egyptian?

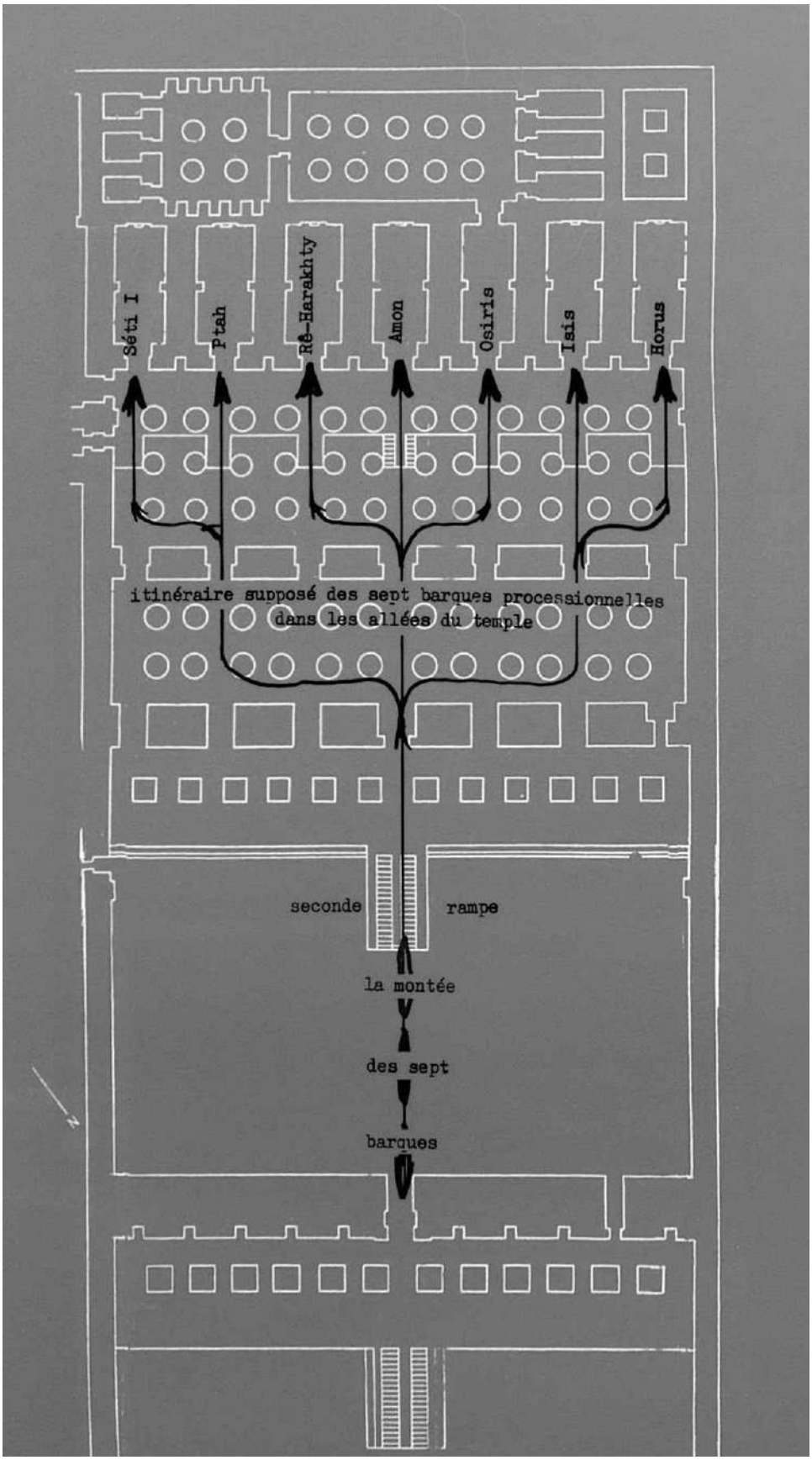


90. The oldest image of the 7-branch candlestick comes from excavations in Old Jerusalem. The candlestick is engraved on a pavement from the Herodian period, between 37 BC and 4 AD.

The concept of the 7 branches or 7 divine paths is Egyptian. We find it precisely in Abydos, in the temple of Sethy I, almost 1330 years before its oldest representation found in Jerusalem. On either side of the main portal of the temple of Sethy, 7 statues of the pharaoh transformed into Osiris, once contemplated the rise of the 7 divine boats to the entrance of the temple.

The delivery of the boats brought together in a procession the 7 gods revered in the temple of Abydos. The procession was divided into 7 branches rising simultaneously in parallel bays, towards the 7 divine chapels. The axial span of the temple, wider than the others, serves the central chapel dedicated to the god Amun of Thebes. Just to its right is the chapel of Osiris, Lord of Abydos. Behind this chapel, services were held secretly in honor of Osiris in a shrine hidden behind. Each of the 7 chapels was divided into two parts, one receiving the god's boat and the other his divine statue[212].

So, there is no doubt that the concept of the 7-branched or 7-way splendid candlestick originates from Egypt. This notion certainly does not date from the 19th Dynasty. It must be part of an ancient belief, but the version of Abydos is the only one we know and that time has preserved. The composite image taken from Geneviève Sée's book clearly shows this.


Séti I
Ptah
Rê-Harakhty
Amon
Osiris
Isis
Horus
itinéraire supposé des sept barques processionnelles
dans les allées du temple
seconde
rampe
la montée
des sept
barques

91. The delivery of the 7 divine boats to the heart of the temple of Sethy I in Abydos is a circuit in the form of a seven-branched candlestick. The concepts of the seven-branched candlestick and "the divine presence" come from Egypt.

In order to understand the use of the Ark of the Covenant and the wonders that the Bible attributes to it, we will come back to the history of the bones of Osiris. A new passage from the Zohar a little "technical", this one, comments on the facts:

> "*When the Shekhinah came out of exile, Moses could mate with her only through Joseph, which expresses this verse: 'Moses took the bones of Joseph with him' (**Ex 13**:19). Why precisely 'with him'? It is that the body does not couple with the feminine (the presence or Chekhinah) before it couples with the Covenant. Moses therefore took Joseph with him: and as long as he was with him, he could pair with the feminine adequately ... On the other hand, it is the bones of Joseph that were brought back (in the holy land), not his body; indeed, the bones are the powers*[213] *and the messengers of the Above which come from Joseph the righteous, the righteous being called 'powers.' Why? Because all the powers and messengers from above have Joseph as their origin; thus, his bones which are the powers went into the land (of Israel) …* "[214].
>
> **The Zohar, Berechit I, 21b**

If we decipher this rather esoteric extract, we understand that the Kabbalists dissociate the body (Yuef), therefore the flesh, from the bones. Could this mean that Akhenaton's vizier in turn dissociated the bones from the mummified flesh? In this case, why would he have performed such a sacrilege on the body, admittedly fragmented, but still mummified of a dead man, who is more of a god? Or is it a metaphor? In fact, the dissociation between bones and flesh stems from an Egyptian physiological theory. It is found in several texts, such as those of Edfu, Dendérah, Esna and Philae, but also in Africa. According to this theory, the male semen attaches to the bones while the flesh and skin come from the female. It is therefore not surprising to find this concept in Kabbalah.

Strangely, we discover in this passage a notion evoked many times in the texts of Edfu about the pillars of Djed energy. "The spirit of God" seems to bring power to the proper functioning of the divine machine, in this case the Ark of the Covenant. The various Judeo-Christian texts attribute wonders to this object as soon as it left Egypt. In the Edfu texts (section E.VI), the ordinances of the Ka of Osiris (his spirit), of which Horus holds the inheritance, allow the Djed pillars to function. Thanks to this spirit, the

Egyptian gods master the elements and move the waters as in the episode of the opening of the Red Sea. What is it about? Did Akhenaton's exiles use god technology? I think the key to this mystery relates to a notion of resonance.

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According to the hypothesis exposed in my various works, the origin of Osiris is not Earthly. All of his ancestry is from the stars, so his bones and genetic code don't come from here. Whether or not we believe this opinion does not change the data exposed in Kabbalah: the body of Osiris (Yuef = Joseph), stolen in the land of Egypt, naturally associates with the Ark of the Covenant and gives it a form of energy. The power of the Ark doesn't seem to work without the divine body, at least at first.

Bones contain crystalline substances. This type of crystal receives and emits sound and photonic frequencies (light energy). Michal Salamon (Weizmann Institute, Israel) and his colleagues extracted crystals aggregated inside bones (fossilized or not), using solvents, and found that these crystals contain better preserved and less contaminated pieces of DNA. than in the rest of the bone. Their results were published in 2005 in the Proceedings of the National Academy of Sciences[215].

Did the gods of the Edfu texts, and then Râmosé, use the genetic code of Ptah-Osiris, therefore a particular resonance effect or essential to operate the technology attributed to the same god? I cannot say it in a book like this one dedicated to research. Perhaps there would be material to dig from a scientific point of view? The door remains open to interested parties. However, if this hypothesis turns out to be correct, it is clear that the Ark of the Covenant was not always in contact with the divine body. In this case, the priests of Râmose replaced the resonance effect generated by the bones of Osiris with "something else". The story of Moses confirms it to us, we will not see it a little further.

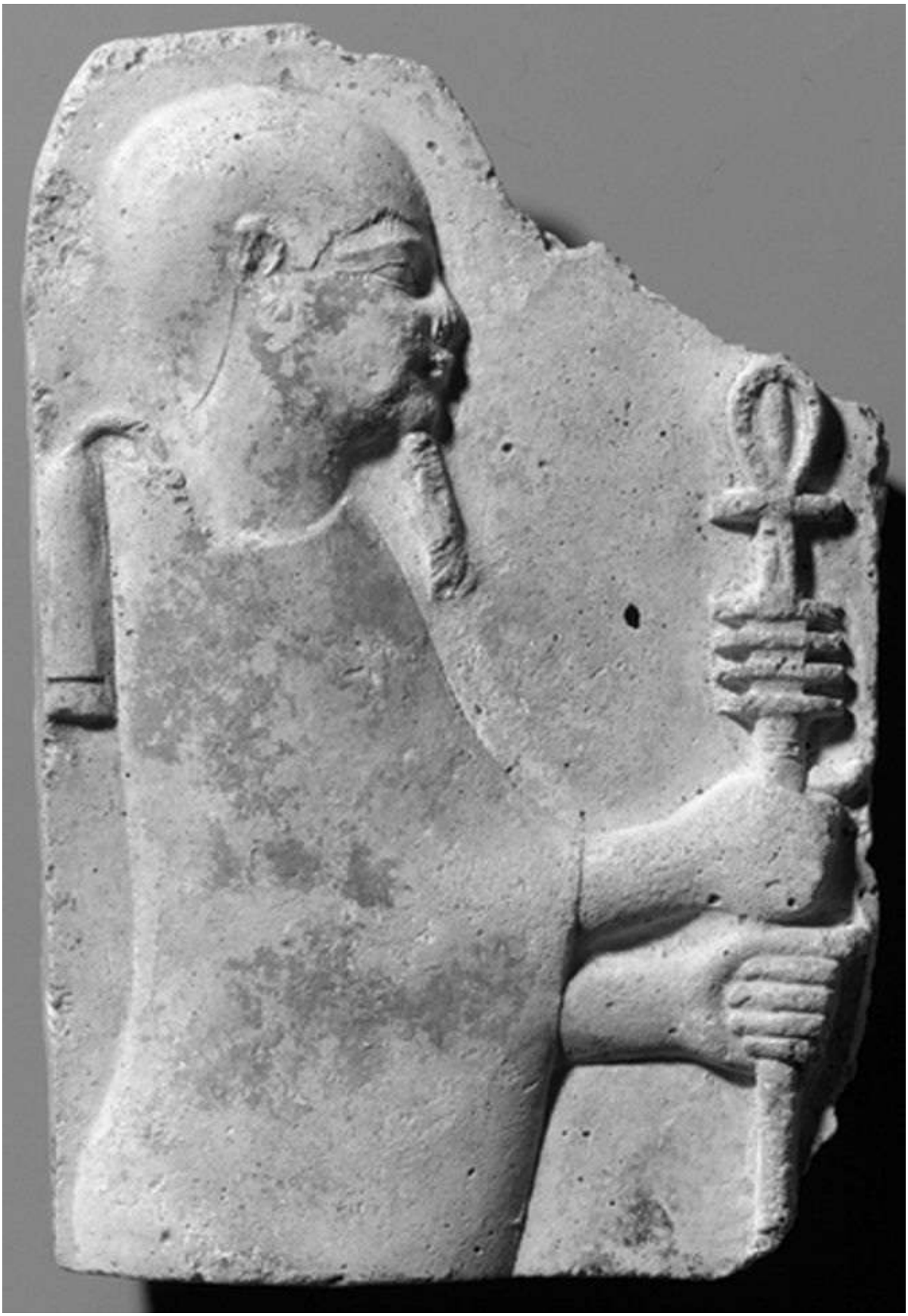
7. Possible function of Moses' staff, in the light of section E.VI of the Edfu texts and the works of Nicolas Tesla

This new track takes as a starting point the texts of the E.VI section of Edfu. We know from the writings of ancient Atlantis, that Horus possessed mastery over the elements like water, winds and earth through the spirit of his ancestor Ptah-Osiris. These Egyptian texts do not inform us about the possible presence or proximity of the body of the god Osiris during these wonders, but on the intervention of his spirit. In the Bible, the spirit of God gives instructions to Moses from the Ark of the Covenant, itself "connected" to the Ark of Joseph, while in the story of Edfu, the spirit of Osiris commands Horus: *"(The Falcon) announced that the spirit Ka [of the dead god] had commanded him a mission.*" (E. VI, 17,11); "*The young Falcon spoke to his company and revealed to them the secret words of the Ka of Ptah-Osiris. The ancient sacred countries that emerged from the waves were revered. The new Djed pillars of the king resulted from the word of the spirit of the god [Ptah-Osiris] and their breath would quench the waves in an instant for the benefit of Neb-Heru (Lord Horus)* "(E.VI, 177,1-3); "*The word of the Ka of the god [Ptah-Osiris] gave his instructions as to the making of the perch-Djeba. The waters finally became calm*" (E.VI, 177,5-6). Why is the spirit of Ptah-Osiris so often associated with this perch-Djeba?

In the biblical epic, Moses possesses a 'magic staff' which allows him to perform multiple wonders, added to the many others attributed to the Ark of the Covenant. The Bible names this pole "staff of God" in Ex **4**:20. The former right arm of the pharaoh uses it to open the waves, to knock down hail or to strike a rock to get out of the water. The famous plagues of Egypt are also attributed to this object. We now know that these disasters correspond to natural disasters. This kind of plague would be possible thanks to sudden and prolonged changes in climatic conditions, therefore thanks to the control of the elements.

In Edfu's texts, Horus generates the same types of wonders with the aid, not of the "staff of God", but of the staff of power of Ptah-Osiris, the famous perch-Djeba which the young falcon inherited, as As evidenced by these passages of E.VI, 182 and 177: "*The Seat of the First Occasion was created for the Falcon, named the Lord of Jeba. The float Jeba and the support of Horus became the names of the city*"; "*Horus-protector-of-the-city-island was Neb-Heru, the lord of Djeba. Djeba personified the-city-*

island"; "*One of the ends of the mighty pole was introduced into the primordial waters of the ancient collapsed domain. It became the pole-Djeba. Thus, the Falcon was exalted as Lord of Djeba*".



92. Ptah-Osiris often holds a staff of power in the form of a Djed in his hands. Is this staff the same as the "magic staff" of Moses? British Museum

Several reproductions of Ptah show us his scepter placed in his hands. It is a triple energy pole with three powerful royal attributes: Ankh, Uas and Djed. This stick of power is a small pillar of energy (Djed) which masters the forces of nature. These forces, in turn, seem to manifest in Horus. We also find the name "Djed-Horus-the-Savior" on a healing statue attributed to a guardian of the doors of the temple of Athribis, dating from a few years before the advent of Alexander the Great[216]. The relationship between Horus and the Djed of power is beyond doubt. In the Biblical Exodus, this power belongs to Moses and it sometimes manifests itself in the guise of a cloud of God visible by day. This same cloud becomes a column of light during the night as it lights the way. It signals that God protects his people while crossing the desert. Is this some form of light tornado? We know that electromagnetism can also produce this kind of effect, Nicolas Tesla experienced it many times.

A passage of the crossing of the desert brings us another use to the magic staff of Moses. This is the episode of the battle against the Amalekites of the Sinai and Arabian peninsulas (Ex 17: 8-16). To respond to the surprise attack of the Amalekites, Moïse decides to position himself on the top of a hill near the place of the fighting. By raising his staff high to the sky, the enemies are defeated, but if the Prophet's hand falters with fatigue, the attackers systematically gain the advantage. To remedy the problem, Aaron and Hour support Moses' raised arms to hold the staff high until the enemy is defeated. The Bible does not clearly explain the purpose of the staff, but it does suggest that it repelled the enemy, as if the magical object of God created a force field around the exiles.

93. Men brandish Djed-sticks in the temple of Isis at Philae.

My first essay, *the Virgin's Testament*, develops a thesis according to which the Egyptian gods used Djed pillars (Tesla type coils) in order to create, among other things, electromagnetic force fields. We owe the discovery of these "force fields" to electronics engineer Joe Parr. The latter carried out numerous experiments in the Great Pyramid and then in his laboratory. During his research, Joe Parr discovered that this field operated as a shield able of blocking any known type of electromagnetic radiation, including gamma rays. This same phenomenon was produced almost 80 years before by the engineer and inventor Nicolas Tesla (1856-1943) while he was working on the possible use of a force field that could have protected America in the event of war.

Following family and psychological disorders during his childhood, Nicolas Tesla claimed to have regular visions. Each of his inventions did not need a blueprint, a mockup, or even experience. His mental representation made the models perfectly real in his mind. The Tesla Coil stems from his visions and works. It consists of two or three circuits of coils coupled and tuned to the resonance. The assembly forms a high-voltage air transformer capable of producing voltages of several thousand, or even millions of volts for large models.

The resonance obtained converts high currents of relatively low voltages at high frequencies into low currents of high voltages. Originally designed by Nicola Tesla to carry energy wirelessly, its inventor wanted to offer the world free energy. He thought he would make the whole Earth benefit from his discoveries, nothing else mattered to him. Tesla wanted to provide electrical power to everyone, with the ground and atmosphere being, his findings, big capacitors. Unfortunately, he fell into ruin and his shares sold for laughable prices. The inventor did not succeed in his bet, but his invention as a device for the production of high voltages, is widely used today in one form or another in all radio and television receivers, but also for computers and devices.

Nicolas Tesla also worked on weapons, some of which were made from his famous coils. The generated forces deployed lightning and made the earth tremble. At a conference in the 1930s, Tesla argued that the world was at risk of another world war, and the only way to avoid it would be through the creation of weapons of deterrence. He suggested the development of particle cannons with a range of several hundred kilometers. From there comes the "ray of death" project about which we don't know much and for

which he worked in the greatest secrecy. However, several investigators suspect that his project was used to create the mysterious and no less real Star Wars shield initiated under Ronald Reagan.

After Albert Einstein resigned for unspecified personal reasons, Tesla was hired in 1934 to lead the "Rainbow" project to carry out experiments on stealth technology, radar jamming, electronics and mind monitoring, and in complete secrecy. An invisibility test on an unmanned ship was carried out successfully in 1940. Fearing that the high intensity electromagnetic waves could be dangerous to people's lives and that the electromagnetic radiation would affect them, Tesla sabotaged experiments and resigned in 1942. Nicolas Tesla declared having been in contact with extraterrestrials on various occasions. The latter would have confirmed to him the existence of the harmfulness of such waves. On January 7, 1943, Nicolas Tesla died in his New York hotel room, alone and ruined[217].

In July of the same year, the US military tele-transported the destroyer USS Eldridge with its crew. He disappears from the Brotherly Love platform (Philadelphia) and leaves the space-time continuum for 4 hours. The ship then reappears at the Navy base in Norfolk (Virginia) more than 640 km away, to finally return to Philadelphia. The experiment has serious problems: most of the personnel die instantly, some soldiers walk through or disappear from reality like ghosts, and still others seem totally lost in space-time. Several individuals are found fused in the bulkheads and floor of the ship. The luckiest survived but come back insane…

Various American projects are now aimed at studying the ionosphere and employing powerful instruments. Among them is the scientific, civilian and military HAARP (High Frequency Active Auroral Research Program) project. It is based on the scientific discoveries of Nicola Tesla and uses IRI (ionospheric research instrument) technology to locally modify the ionosphere via high frequency (HF) waves to study changes over long-distance communications[218]. HAARP has been used several times to send powerful radio pulses to the ionosphere to heat natural plasma. Some fear that these experiments are only used to assess the possibility of altering climatic conditions for military purposes or to disrupt long-range radio transmissions that reflect off the ionosphere[219].

It emerges from these different examples that several disciplines designed by Nicolas Tesla seem to be well connected with the Ark of the

Covenant and the powers of the divine sticks of the texts of Edfu and Moses. However, there are still some mysteries to unravel.

8. The voice of God

Contemporary of Akhenaton, two great trade routes crossed the desert from Egypt to Canaan. These trails, known to all, allow a trip of only a few days to the Promised Land. The Bible tells us about a 40-year period of wandering in the Sinai desert. This date may contain a symbolic, but obviously, there were at least several years of desert equipment. What happened? Why did Moses use this strategy? Was this the time needed for Râmosé-Moïse to create his new religion, or did he need this precious time to compile the data taken into the Ark of the Covenant? Probably both of it.

To persuade Akhenaton's exiles to wander for several years in the desert of the Sinai Peninsula and to face austere conditions, Râmosé needed a strong persuasion: that of officially saving the traditions of yesteryear rejected by Akhenaton. For this purpose, Râmosé equips himself with a panoply of wonderful tools that certain members of the clergy of Amon had necessarily in their possession. Before leaving Egypt, the Old Testament teaches us that Moses used these new powers to frighten the pharaoh and subjugate his followers. From that moment on, the way seemed very clear to make him a prophet with monstrous powers.

Then, in the desert, it is necessary to bring to the exiles all the necessary faith in a single God that Râmosé wishes to impose. Is he not the one and only to be able to contact the Divine? Thanks to the Egyptian mystical science known to some initiates, Râmosé invents a new religion from the old one. As we have seen, Kabbalah brings together a number of concepts linked to Egypt. The other objective of Râmosé, as we have understood, is to use the ancient divine technology both to protect the exiled people, but also to dominate them. Thanks to this "false magic" of God, Moses is guilty of treason with his family, without anyone noticing it for a moment.

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The construction’s details of the of the Ark of the Covenant are so precise that in 1953, two American Jewish students, intrigued by the technical data available in the Bible, decided to build this same Ark by strictly following the instructions available in Exodus **25**: 10-22. Once the work was completed, amazement: they could not touch it without being

violently shaken by a strong discharge of static electricity. Nothing extraordinary, because it was designed as a powerful condenser, explains investigator Christian de Biasi[220].

The presence of a layer of very little conductive material (the "dielectric") between two layers of metal betrays its function. In radio sets, paper is often used as a dielectric, namely cellulose, the main constituent of wood. So, like the wood of the Ark surrounded by gold leaves. The desert has virtually no humidity, and the charges of static electricity are all the more powerful. Some knowledge of electromagnetism allows us to know that a metal blade placed near a magnetic or electric field modifies, modulates this field by vibrating under the action of a sound. This is the basic principle of the microphone. And if, conversely, these modulations are transmitted to an electromagnetic field placed in front of a metal sheet, the latter vibrates, restoring the original sound. This is the speaker principle. This is exactly what God does when he speaks to Moses: he gives his orders between the two cherubim from the top of the mercy seat (cover) of the Ark. So, Moses is in the presence of a rudimentary loudspeaker: the cover, vibrating above the resonance chamber (inside the Ark) under the impulse of the modulated electric field picked up by the capacitor (charge of the envelope of the Ark) restores the word of "God", in this case of an accomplice of Râmosé-Moïse. This is probably picked up and transmitted to the Arch by the two bars used to transport it, hence the order never to remove them because they form antennae. Christian de Biasi calculated the capacitance of the capacitor that the Ark represents and puts it at about 0.0025 microfarads, a capacity perfectly suitable for UHF (Ultra High Frequency)[221].

To remedy the problem of electrocution and sudden death linked to the proximity of the Ark, "God" details to Moses a very precise preparation of the clothes and devices that the priests must wear. One of them is the Ephod. This Ephod must be worn on a very fine linen tunic, also a very fine linen tiara, with a gold plaque on the forehead, placed on the fabric of the tiara. The tunic must have blue pomegranates interspersed with golden bells at the bottom. Likewise, the voice of "God" recommends that the high priest and his assistants wear linen underpants when serving in the sanctuary. This last precision is easily explained. Salt water is an excellent conductor of electricity. However, wool not only makes you sweat, it absorbs sweat. Therefore, sweat-soaked underwear no longer insulates at all. In contrast, light clothes of twisted linen, woven very tightly, do not have this drawback.

If the insulation has imperfections, the golden bells at the bottom of the garment allow electricity to be discharged to the ground ... Woven with metallic threads, the ephod of the Jewish priest is nothing more than a conductor. It must be able to be electrically charged provided there is good insulation. Worn next to the skin, it connects the body of the officiant to the earth.

For its part, the pectoral of the carriers of the Ark is made up of a series of crystals. Two onyx stones on the shoulders act as piezoelectric microphones. That is, they charge electrically at the slightest movement, at the slightest vibration. This property is used in piezoelectric microphones where the capacitors produce electric discharges modulated according to the vibrations of the sounds. The modulation thus collected by the onyxes of the epaulettes is directed by the gold cord to the capacitor (the emitting pectoral). The ordering of these different crystals is not a coincidence, says Christian de Biasi. Everything seems well thought out: these crystals form semiconductors and their arrangement perfectly matches that of transistors[222]! Briefly, this is how "God" spoke with Moses before the officiants and the prophet heard his instructions.

9. A monstrous power

Several passages from the Bible comment on the monstrous power of the Ark of the Covenant. The holy object can strike lightning, shatter material as well as create lesions on the skin. A passage explains, for example, the episode in which Miriam, the sister of Moses, contests the authority of her brother (Numbers 12). To achieve his ends and impose his ideas, Moses will expose Miriam to the power of God whose presence is manifested between the two cherubim of the Ark of the Covenant (Isis and Nephthys). At this point, Miriam fell ill with a skin condition associated with leprosy. The text does not tell us if Myriam touched the Ark, but these lesions evoke the phenomenon by which electromagnetic waves heat a dielectric object by rotating two opposite charges. Generally, when contacting the object at very high frequency, the current does not enter a conductor like the human body, but flows around its periphery. This phenomenon is called the "skin effect". The feeling is unpleasant, but bearable. To avoid any problems, the object should be held firmly with the largest possible contact area of the hands. In this way, the current passes to the surface of the Ark, then to the surface of the skin, ending up in the ground. Without the Ephod used by priests, skin damage or severe electrocution would have occurred.

The Old Testament forbids any proximity to the Ark at certain precise times of the day and even speaks of the danger of death (Num 4: 5; 4:15 and 4:20). Confirmation of a case of electrocution is reported in the episode of Uzza. The latter dares to put his hand on the Ark as it threatens to fall from a chariot. "*He was instantly struck by the power of God!*" the Bible tells us (2S **6**: 6-7). In fact, Uzza is devastated. When resting in the tent, if the Ark was not covered with a leathery skin, it represented a great danger for man, the Old Testament specifies to us.

We can also mention two other examples of the Ark of the Covenant monstrosity. During the conquest of Canaan, the capture of Jericho forms a significant episode (Joshua: 6). “God” asks Joshua to carry the sacred chest once a day all around the city for six days. Seven priests blow trumpets and precede the Ark of the Covenant. At the end of the seventh day, the procession circles the walled city seven times and, at the last prolonged note, mingled with the cries of the Hebrews, the walls of Jericho collapse. Then, in a naturalness characteristic of certain biblical passages, the people of "God" execute, under the command of Moses, the whole population, men, women

and children ...

94. The Seven Trumpets of Jericho by James Tissot (1896).

Almost 3000 years before Tesla's discoveries, the people of "God" employed the same energies. They concern both high frequencies and low frequencies between 7.5 Hz and 10Hz. Low frequencies influence matter, a 10 Hz wave, for example, can cause earthquakes and destroy cities.

A lower low frequency can also break statues as in the episode of the Philistines and the Ark of the Covenant. During a battle against the Israelites, the Philistines miraculously seized the Ark and introduced it as an idol in their temple next to the god Dagon. The next day, the priests find the statue of Dagon on the ground, broken at the head and hands (1S **5**: 1-5). Then the presence of the Ark terrifies the Philistines and produces an invasion of rats whose effects inflict hemorrhoids on the people. After seven months, the Philistine priests and diviners advise the people to return the Ark to their owners ...

All these phenomena can be explained simply by electromagnetism and could very well have been triggered at a distance. We now know that high pulsating and oscillating frequencies scare away rat colonies.

10. The sorcerer unmasked

Râmose not only left Egypt with the body of Osiris, but also with the power of the ancient deities that he employed for the benefit of his new god, freshly imposed on his followers. Thanks to the unprecedented reading of the epic of Moses, we better understand the cold panic that gripped Akhenaton. His former right-hand man, who left to escort the rebels of the new Atonian religion, left Egypt with the knowledge of the country's weapons of mass destruction, the body of Osiris, state secrets and many sacred writings. Râmose had in his possession all the elements to form the foundations and the power of a new Nation. From historical memory, the case seems completely unprecedented.

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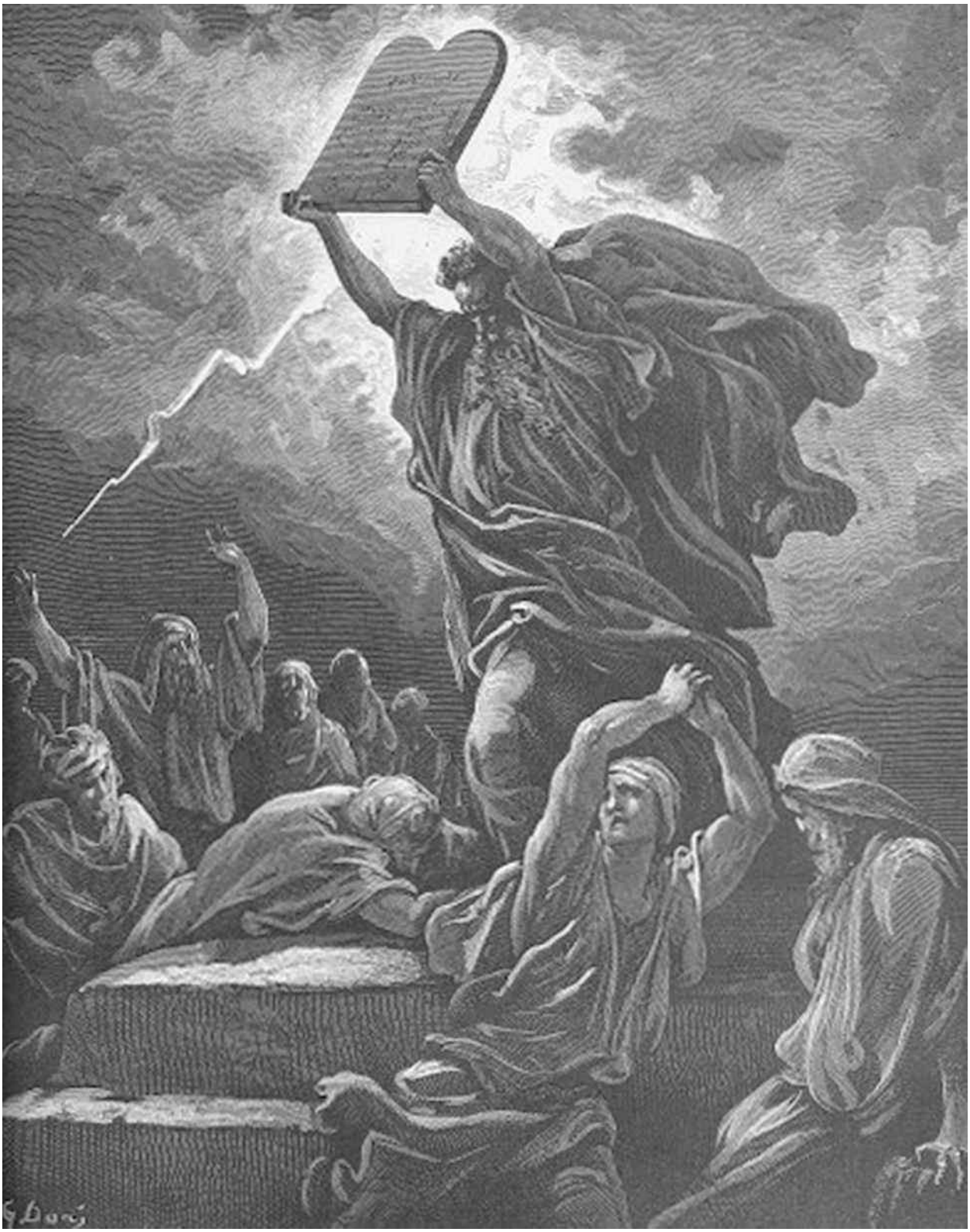
An astonishing episode is found in the Biblical Exodus. Moses goes up the mountain to meet God and stays there for 40 days. Râmosé now bears the name of Mosé. His name is now dissociated from the Egyptian god Râ with whom the prophet had to separate at all costs. Far from his family, Mosé enters into "communion" with the divine. The Old Testament tells us that he receives the Law of the Covenant here as his people grow impatient lower down. Not seeing him return, the Hebrews then offer sacrifices and are entertained ...

Mosé he really stayed 40 days for his people to get impatient so quickly? Don't the exiles know that Moshe communicates with God, so why despair? At this point in history, at least several months have already passed since the flight from Egypt. The question therefore arises, especially as we know little more about the 40-year period of crossing the desert, only twelve verses relate the facts.

During these 40 years, Mosé spent a large part of his time away from everyone, probably in Sinai. The Bible indicates to us a desire to delimit an area prohibited to the people. Why? Because God decrees it this way: no one other than Mosé should meet him! When "the Lord" contacts the prophet, the mountain trembles, lightning tears the half-light, a trumpet sound is loud. A fire and a thick smoke appear… It feels like being in Nicolas Tesla's laboratory! All these manifestations are explained by his discoveries and electromagnetism. We mentioned them above.

During all this time Mosé is practicing the joys of electromagnetism in the mountains. As he wishes to protect and subjugate his people with the help of his machine and his staff, he must be able to make them work quickly and in all circumstances. No doubt he is in radio contact with his acolytes who remained in the camp. Their adornments embellished with crystals allow them any type of radio communication, even the extreme honor of passing themselves off as "God". The rest of his time, Mosé devotes it to the compilation of the documents which he took with him in the Ark. Such work requires time and a lot of concentration. In his desire to reconstruct the framework of "the true history of Creation and the beginnings of humanity", Mosé must make strategic choices. The task is meticulous, because plagiarism must be unrecognizable. He assembles all the possible elements and drafts the basis of the Old Testament, the framework of which will be taken up and reworked later by Jewish intellectuals in contact with Babylonian documents.

After an indefinite moment, but certainly not 40 days, Mosé's accomplices who remained with the people warned their master by radio: "*the people offend us and reject God and our religion!*". Mosé descends from his bewitched mountain in a black anger. With the gold collected here and there, the people have just made a golden calf, probably according to the model of the god Apis known to all in Egypt. When Moshe sees the Egyptian idol and the people dancing, he is overcome with violent anger: he throws the divine stone tablets and smashes them at the foot of the mountain. Why such a gesture? After severe remonstrances and the execution of 3000 recalcitrant (sic)[223] (Exodus **32**: 27-28), Mosé gets in touch with his acolytes, alias "God the Eternal", and schedules a new meeting in the mountain. God, the merciful, wishes to transmit new Tables of the Law, identical to the previous ones, the holy text tells us. At this stage of history, is it not reasonable to ask us what was really the nature of the tablets destroyed by Mosé? Did he not simply break the tablets of El-Amarna which he used for his compilation, therefore the Akkadian proofs of his evasion, rather than tablets written by the hand of God? Written in the diplomatic and commercial language of the Near and Middle East, and crumbled, what could we learn from them?



95. Moses breaks the divine tablets to mark his people. Then, he will have 3000 of them executed ...

Following the "divine instructions", Mosé returns to the mountain and again spends 40 days and 40 nights with God. This is how "the Lord wrote the words of the Covenant on the tablets." The Bible tells us about a new set of tablets that is perfectly identical to the previous one, and therefore of the same constitution. However, the Talmudic and Midrashic traditions reveal an entirely different matter: they are made of transparent blue stone, similar to sapphire. It must actually be blue quartz - a fairly rare and potent type of crystal found in South Africa. One of its properties is in particular to repel disturbances of the electromagnetic field.

Beyond this aspect, the choice of a crystal as a support for texts is hardly surprising. My readers know that I have been defending this idea since my first book. At the end of 2012, the Hitachi company caused a sensation with the discovery of a means of storing data for hundreds of millions of years on quartz plates! Here is what the French article published at the time of the announcement of the discovery tells us: "*This storage is waterproof, resistant to radio waves, to many chemicals and can withstand extreme temperature conditions of around 1000 ° C for at least two hours. Conditions that are not likely to degrade the information stored for hundreds of millions of years. The only risk for this information seems to ultimately be the breaking of the plate. The technology uses a laser. to engrave dots in a quartz plate. These dots correspond to binary code. They are readable with an optical microscope. A prototype has an area of two square centimeters and a thickness of two millimeters. It has four layers of dots which can hold 40MB per square inch (320Mbits per square inch), roughly the density of a CD. According to the researchers, adding additional layers would not be a problem ... Hitachi sees in its new technology applications for long-term storage for government agencies, museums.*"[224].

On his descent from the mountain, Mosé returns to his family, but this time with a noticeable change compared to the first time: "the skin of his face shines; it radiates from his proximity to God". The radiance of "the Lord" spreads over his face. This radiation frightens so much that Mosé has to hide his face for a while so as not to frighten his family. Is not this form of burning the consequence of the engraving of the tables? Did Mosé use some sort of archaic laser to engrave information on the blue quartz plates? We do not know and will remain in question. We could speculate endlessly on this subject, on the border between different levels of understanding. Up to the very limits of official science and the prudent and reasonable limits it

imposes on us.

We can end by specifying that, in addition to its various extraordinary characteristics, quartz forms both a receiver-transmitter and an amplifier. This rock crystal can do almost anything. In the Ark, it could well have played the role of amplifier, so as to increase the general functionality of the wonder machine, such as sound (frequency) or resonance. The Edfu texts inform us about the use of Djed and "potent earth substances", in fact crystals. Thanks to this learned and powerful alchemy, the Egyptian gods mastered the elements such as that of moving water. The choice of placing quartz plates in the Ark before the conquest of Canaan may also explain how easily "the miracle box" made it possible to control the region against overarmed enemies. Such was probably the secret of Moses, alias Râmosé, former vizier of the crown, gone mad because of the "magic" of the gods.

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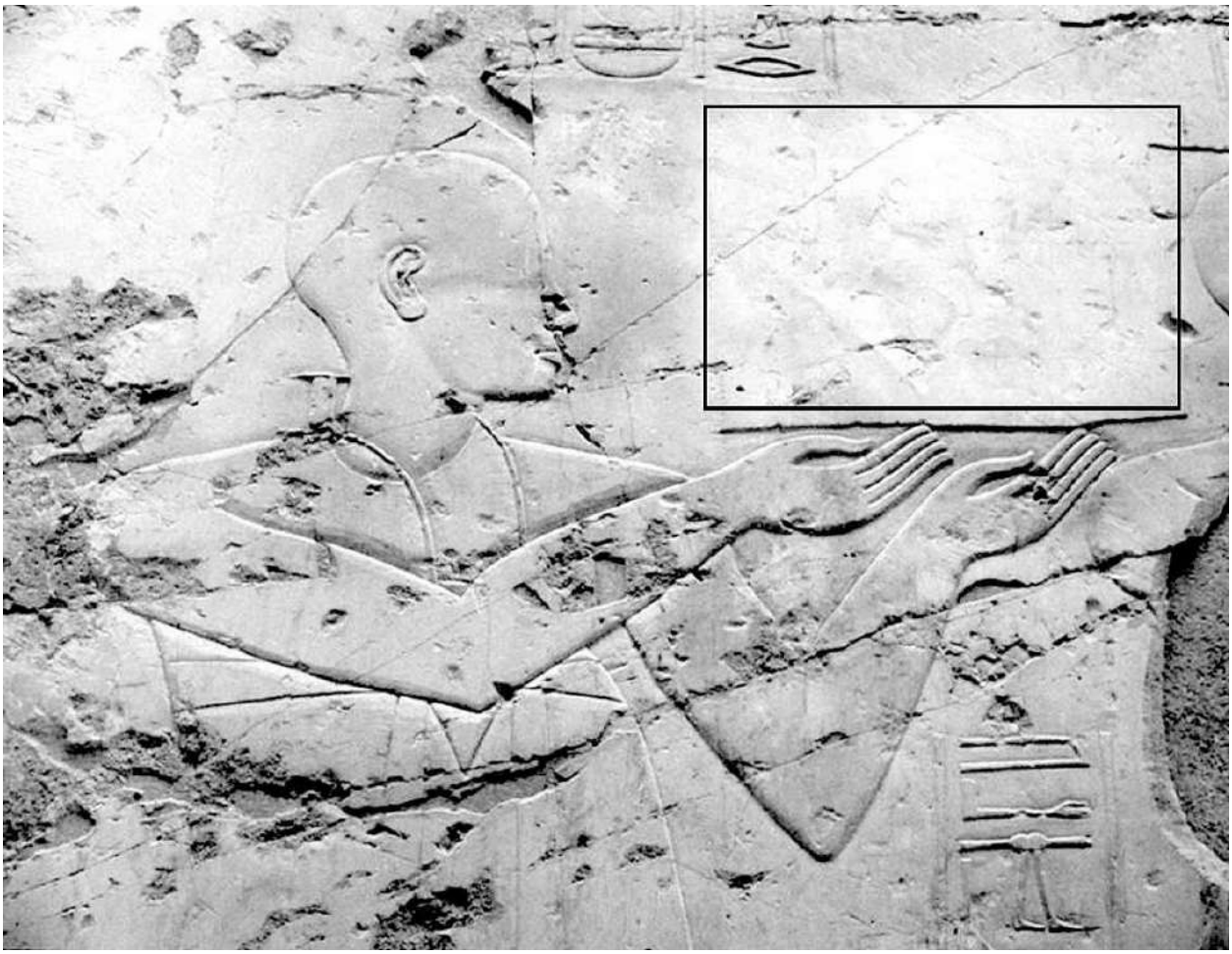
When one visits the tomb n ° TT55 of Râmosé, located on the west bank of the Nile, and one sinks towards the end of the great hypostyle hall, the sudden change of style strikes the eye. To the left of the door leading to the funeral room, appears Râmosé, appointed vizier of Amenhotep III for nearly thirty years. He faces the young Amenhotep IV, the future Akhenaton. Queen Nefertiti is absent from the scene and the goddess of justice Ma'at is at the side of the young sovereign. The king was probably not yet married. On the next scene, there is still Râmosé before the young king. He holds in his hand the symbol of Amun with the head of a ram. Several priests stand behind him. The first has a strange rectangle. Is the object unfinished like most of the engravings in the tomb? Several researchers think so. Is it not rather a cut stone or an agglomerated block, the famous Biat-inir? The father of the young king used this technique while Râmosé, royal grand vizier and high priest of Amun, had been assisting him for a very long time… The decoration of this scene dates from before the emergence of Amarnian art.



96. Behind Râmosé, a priest holds in his hand a rectangle in the shape of a block. Is it the Biat-inir, the agglomerated stone? Râmosé, grand royal vizier, necessarily knew this technique used by the previous king, father of Akhenaton.

Then, we face the door whose opening leads to the funeral room, we will talk about this room again. Just to the right appears a total break with the previous style. The engravings suddenly plunge us into the Amarnian art of Akhenaton, it is a first in all of Egypt! Characters bow down to the royal couple. Akhenaton and Nefertiti reveal themselves in the frame of the window of the apparitions, but without any children. We are at the start of their reign. The Amarnian solar disk protects the solar couple from its excessive rays. To the right of the window, Râmosé perceives rewards. This scene and the following ones are no longer engraved, but simply drawn in black ink. From there, a feeling of unfinished life invades the tomb for no apparent reason. In the following decoration, the grand vizier of the king receives the honors of the people, Egypt acclaims him. The scene just after, partially erased by time, presents our vizier facing the royal couple. Here he plays the intermediary and discusses with dignitaries of the peoples of the Middle East, subject to Egypt. Râmosé spoke Akkadian perfectly. Translators interpret the conversation at the royal court. The last very unobtrusive and unfinished scene shows us Râmosé, a bouquet of flowers in his hands, near several priests in a position of prostration, as if to thank him… What for?

In the center of these different paintings, the jagged door is drawn which leads to the second room, the funeral room. A little lower down, the burial chamber is hidden in the ground. Totally empty, it was never finished. But here, impossible to enter this funeral room and its chapel! By insisting a little, and for a large bribe negotiated at loggerheads, the guard finally lets you pass quickly, just enough time to climb a few stones and take a photo or two under the elbow. Access is difficult because of the rubble. A striking spectacle is offered to our dumbfounded gaze. The hand of man fell on this room.

97. Last room of Râmosé's tomb, the one where the divine chapel is located and where the vizier should have known all the honors to gain access to Amenti ...

The uprooted columns now form a shapeless heap of stones stacked on one side of the room. The huge ceiling seems to hold up thanks to a miracle. In the background, appears a chapel with exploded contours. No trace of a statue can be seen in the unfinished niches. The place is unlike anything. The multiple destruction creates a discomfort that is difficult to describe. The soul of the vizier knew neither the honors nor the joy of admission into Amenti. An obvious rage marks the scene. The humiliation is complete. In the midst of rubble and mystery, the story of the traitor Râmosé, former vizier of the Crown, mad magician and thief of secrets, ends here.

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[1] See Henri Frankfort, *la Royauté et les Dieux*, éditions Payot, Paris, 1951, pp.276 et 281.

[2] Often written *Omm Sety* or *Omm Seti* in the English language.

[3] Omm Sety and Hanny El Zeini, *Abydos : Holy City of Ancient Egypt*, LL Compagny, 1981.

[4] An incomplete edition of Jonathan Cott's book was published in France in 1987 under the name *L'Âme du Pharaon*, by Olivier Orban editions. This edition has been unavailable for over twenty years.

[5] Thesis that I have been proposing since 2007 and that I demonstrated many times in several books. This theory will be completed in detail this essay.

[6] David O'Connor, *Abydos - Egypt's First Pharaohs and the Cult of Osiris*, Thames & Hudson, London, 2009, p. 31.

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[8] Christian Jacq, *Paysages et Paradis de l'Autre Monde selon l'Égypte ancienne*, Maison de Vie Editeur, 2010, pp. 28-29.

[9] Les Dossiers d'Archéologie, *Art rupestre du Sahara*, n°197, octobre 1994.

[10] The antropologist M. Martiny in *Origines atlantiques des anciens Egyptiens*, pp. 9-10 (see next note).

[11] Marcelle Weissen-Szumlanska, *Origines atlantiques des anciens Egyptiens*, les éditions des Champs-Elysées, the Champs-Elysées editions, Paris, 1965. Impossible to find today (or used and at a very high price).

[12] Albert Slosman, *Le Livre de l'Au-delà de la Vie*, éditions Baudouin, Paris, 1979. This work has not been reprinted to date, but some extracts from this translation are available in my essay *The Virgin's Testament*.

[13] Robert Laffont in Slosman, Albert, *La Grande Hypothèse*, éditions Robert Laffont, Paris, 1982, p. 12.

[14] Often said « *Edfou* » in French.

[15] Bill Manley & co, *Les soixante-dix grands mystères de l'Égypte ancienne*, éditions du Rocher, 2004, p.23.

[16] Naos or noas: central part of the temple where the statue of the god is located.

[17] André Barucq, *Les textes cosmogoniques d'Edfou d'après les manuscrits laissés par Maurice Alliot*, BIFAO 64, 1966.

[18] Jon, D. Singer, *La filière égyptienne aux sources de l'Atlantide de Platon* (1980) in magazine Khadath n°62, 1986.

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[20] François Dumas, *E. A. E. Reymond, The Mythological Origin of the Egyptian Temple*, In Revue de l'histoire des religions, tome 198, n°2, 1981.

[21] Françoise Labrique, *Stylistique et théologie à Edfou*, Orientalia Lovaniensia Analecta 51, Peeters Press, Louvain, Belgique, 1992, p. 17.

[22] Eva A. E. Reymond, *The Mythological Origin of the Egyptian Temple*, op. cit., p. 11.

[23] This last part is damaged and sometimes uncertain.

[24] Perhaps a stonemason, we will see that later.

[25] It is Horus the Elder or the ancient one.

[26] This passage expresses that the gods fired against their enemy.

[27] It is certainly after this victory against the Serpent-Seth that the name of Ra (the Sun) was attributed to Horus the Elder.

[28] Nathalie Baum, *Le temple d'Edfou*, éditions du Rocher, 2007.

[29] We will note here the very noticeable absence of Horus the Elder, which confirms undoubtedly that he is indeed Râ. Moreover, if my hypothesis was not correct, one would wonder why Râ takes part in the festivities when he was absent from this story and he did not participate in the fight at all.

[30] It is E.VI, 170,5 - 173,3 ; E.VI, 320,6 - 321,5 ; E.VI, 321,6 - 323,5 and E.VI, 323,6 - 325,5.

[31] E.VI, 174,11 - 175,4 et E.IV, 353,4-8.

[32] Horus-Behutet in the text, see explanations of Behutet with his hieroglyphs below. This term is also spelled Behdet or Behtet.

[33] Eva A. E. Reymond, *The Mythological Origin of the Egyptian Temple*, op. cit., p. 108.

[34] Jon, D. Singer, Khadath n°62, 1986, op. cit.

[35] Mehtju (Herminette) in the text. Researchers R. Bauval and A. Gilbert demonstrated that it was the Little Dipper. See in this regard: R. Bauval and A. Gilbert, The Adze of Upuaut, Discussions in Egyptology n ° 28, 1994, ISSN 1268-3083.

[36] See the Tree of the Sephiroth in the central pages of the book *Awakening of the Pheonix* (2010, frecnh paper edition). Horus is Dat or Da'at, "the other world" and possesses certain powers and attributes of his late father.

[37] The ship of Horus is not here a flying disc, like that of Horus the Elder, but an aerial ship with wings. Its aspect merges with that of the falcon. The text specifies in line 182.6 that it has a very powerful whistle. It is somewhat reminiscent of our jets. In 2010, I made a drawing wich looks like to this description in the *Awakening of the Pheonix*, when I had not yet worked on Edfu's texts.

[38] On the other hand, mythology reveals to us that Horus never ascended the throne of Egypt ...

[39] Eva A. E. Reymond, *The Mythological Origin of the Egyptian Temple*, op. cit., p. 19.

[40] As a reminder, more details in chapter 1 of part 3.

[41] *Mu* means *water* in egyptian

[42] Later in this text, Tanen bears the name En, which recalls the Sumerian particle EN (lord). TÁN-EN means "*the light of the lord*" or "*the lord freed*" in Sumerian. Note that the Egyptian word Tanenet is both the sanctuary of the king of the earth and the burial place of Osiris.

[43] Blacksmiths: *Mesentiu* in the text.

[44] Litt. "Let us see (the show)".

[45] "Which comes from Nut (the sky)".

[46] Another name of Egyptian Atlantis, it is the *Amenti* or *A'amenptah* that the Egyptians associate with the West.

[47] From this line, I translate Mertit ("*pieces of land*") into "*the islands*". See explanation in my

comments.

[48] Otto Muck, *l'Atlantide*, éditions Plon, Paris, 1982, pp. 176-177.

[49] *Her* in the text. Here, even Heinrich Brugsch and Wallis Budge suddenly dissociate Horus son of Isis from Horus-Behutet by translating the Egyptian preposition *Her* into "*and*" instead of "*therefore*". This error then significantly changes their translations.

[50] Mati in the text. Heinrich Brugsch and Wallis Budge translate this word to "*resemble*" and "*form similar to*" respectively, believing that Heru-Behutet and the son of Isis are two different individuals. According to my interpretation, it is rather Mati ("*divine form*"). Horus-Behutet represents the warlike aspect that Horus takes when he is equipped with his armor to defend the territory of Amenti (*Atlantis*).

[51] Same problem of understanding, Heinrich Brugsch and Wallis Budge translate Hir-Atef as "*before him*" instead of "*on him*".

[52] I have passed a few repetitive words here without much interest.

[53] These few lines form a summary between the part E.VI, 121,13 to E.VI, 122, 12 in order to avoid redundancy and also to cut some less interesting passages.

[54] Seth is often associated or equated with a hippopotamus in Egyptian texts.

[55] Summary translation of the passages E.VI, 122,13 to E.VI, 123,7 for the same reasons and to pass some forbidding explanations about the festivities.

[56] New voluntary cut between E.VI, 123.9 and E.VI, 124.7, still without much interest.

[57] Mesentiu in the text.

[58] Here follows (from E.VI, 126.4 to E.VI, 126.7) some summary information, not translated, on the ceremonies linked to this episode.

[59] Du'u in the text, lit. "mountains", but I understand that we are talking about reefs here.

[60] The coasts of the Mediterranean have many reefs, such as those near Alexandria.

[61] So, in the Nile Delta, at the beginning of the Nile.

[62] Kheper ("come into existence", "transform", "arrive") in the text. Brugsch and Budge translate to "transformed", I translate it more to "arrived".

[63] Hor-Makhet in the text.

[64] Thés-Heru, litt. "the throne of Horus".

[65] Without however the mention of the "Great Mountain" present in the preceding line, on the other page of the Émile Chassinat's facsimile.

[66] Eva A. E. Reymond, The Mythological Origin of the Egyptian Temple, op. cit., p. 226.

[67] Repeat from section E. VI. 181.16-182.4.

[68] Immanuel Velikovsky, *Mondes en Collision*, réédition française, Le Jardin des Livres, Paris, 2003.

[69] Marcelle Weissen-Szumlanska, *Origines atlantiques des anciens Egyptiens*, op. cit., pp. 53-54.

[70] R. Malaise, *Oceanic Bottom investigations and their bearings on Geology*, Stockholm, April 1957 in *Origines atlantiques des anciens Egyptiens*, p. 12.

[71] Otto Muck, *l'Atlantide*, éditions Plon, Paris, 1982, p. 173.

[72] Scientific American, 28 juillet 1877.

[73] http://www.astrosurf.com/luxorion/index.htm

[74] A billiard is worth 1015: 1,000,000,000,000,000, or 1,000 billion. A thousand billiards equals a trillion. This word is said quadrillon in the USA and thousand billion in English.

[75] Otto Muck, op. cit., pp. 174-175.

[76] http://lettres-histoire.ac-rouen.fr/histgeo/megatsunamis.htm

[77] http://blog.slate.fr/globule-et-telescope/2011/03/16/mega-tsunami-atlantique-possible/

[78] Otto Muck, op. cit., pp. 174-175.

[79] http://www.astrosurf.com/luxorion/index.htm

[80] Otto Muck, op. cit., pp. 176-177.

[81] Jacques Gossart et l'équipe de Kadath, *les Atlantes, hier et aujourd'hui*, éditions Robert Laffont, 1986, p. 215.

[82] Etudes et documents berbères n° 4, collectif, dossier *Les Berbères aux Canaries*, par Vincent-Mansour Monteil, éditions La Boîte à Documents, 1988, pp. 61-62.

[83] From the Latin Barbarus (barbarians), itself from the ancient Greek Barbaros (foreign).

[84] Parts of the Lybic Desert Trail were used in the Middle Ages by pilgrims to get to Mecca.

[85] Marcelle Weissen-Szumlanska, *Origines atlantiques des anciens Egyptiens*, op. cit., pp. 172-173.

[86] Jean-Michel Dugoujon, *Le berbère et les Berbères : Diversité linguistique et génétique*, CNRS, projet en cours.

[87] René Lachaud, *L'Égypte ésotérique des pharaons - encyclopédie illustrée, tome 1*, éditions Trajectoire, Paris, 2008, pp. 107-108.

[88] Frédéric Falkenburger, *Craniologie égyptienne : étude comparée sur 1787 crânes égyptiens depuis des temps prédynastiques jusqu'à nos jours*, Lehrmittel-Verlag, Offenburg, 1946.

[89] Jacques Gossart et l'équipe de Kadath, *les Atlantes, hier et aujourd'hui*, dossier *l'Égypte avant les Egyptiens*, par Jean-Claude Mahieu, éditions Robert Laffont, 1986, pp. 232-233.

[90] José Luis Concepcion, *Les Guanches qui ont survécus et leur descendance*, Ediciones Graficolor, SL, Tenerife - Islas Canarias, 2005.

[91] Mohan Akli Haddadou, *Le guide de la culture berbère*, éditions Paris-Méditerranée, Paris, 2000.

[92] Josette Chanel-Tisseau des Escotais, *Cultures et mythologies des îles Canaries*, éditions l'Harmattan, Paris, 2004.

[93] *Cultures et mythologies des îles Canaries*, op. cit., p. 12

[94] Jacques Gossart et l'équipe de Kadath, *les Atlantes, hier et aujourd'hui*, éditions Robert Laffont, 1986, pp. 194-195.

[95] René Verneau, *Cinq années de séjour aux îles Canaries*, éditions A. Hennuyer, Paris, 1891, pp. 23-24.

[96] Jacques Duchaussoy, *Origine et traditions des aborigènes des îles Fortunées* in *Atlantis* n °274, octobre 1973, p.51.

[97] Jacques Gossart et l'équipe de Kadath, *les Atlantes, hier et aujourd'hui*, op. cit..

[98] Etudes et documents berbères n° 4, collectif, par Vincent-Mansour Monteil, op. cit., p. 63.

[99] Brochure *Pirámides de Güimar*, Parque Etnográfico, Tenerife, Islas Canarias.

[100] Jacques Grossart et l'équipe de Kadath, *les Atlantes, hier et aujourd'hui*, éditions Robert Laffont, 1986, pp. 206.

[101] Etudes et documents berbères n° 4, collectif, par Vincent-Mansour Monteil, op. cit., p. 75.

[102] Gabriel Camps, in *Encyclopédie Berbère vol. 1* (collectif), éditions Edisud, 1984, pp. 12 et 25.

[103] The extracts from the work *Le Tombeau d'Osiris* are indicated in footnotes. On very rare occasions, I have allowed myself to reformulate certain phrase in order to allow a better understanding.

[104] Also called *This* by the Greeks.

[105] Émile Amélineau, *Le Tombeau d'Osiris* (Monographie de la découverte faite en 1897-1898), éditions Ernest Leroux, Paris, 1899, p.14.

[106] Ibidem, *Le Tombeau d'Osiris*, p.26.

[107] Ibidem, *Le Tombeau d'Osiris*, pp.27-28.

[108] Ibidem, *Le Tombeau d'Osiris*, p.28.

[109] Émile Amélineau, *Les fouilles d'Abydos en 1897-1898 et la découverte du tombeau d'Osiris*, in Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres, 42e année, N. 2, 1898, extrait pp. 280-281.

[110] Ibidem, *Le Tombeau d'Osiris*, p.29.

[111] Ibidem, *Le Tombeau d'Osiris*, p.57.

[112] Ibidem, *Le Tombeau d'Osiris*, p.58.

[113] It was in the predynastic tomb Uj, of Umm el-Qaab, discovered in 1987, so 90 years after Amélineau, that German archaeologists found several hundred bone tags comprising the oldest set of hieroglyphic writings discovered in Egypt.

[114] Workers in charge of a lime kiln.

[115] Not to be confused with the prophet Moses mentioned at the end of this book.

[116] Émile Amélineau, *Le Tombeau d'Osiris* (Monographie de la découverte faite en 1897-1898), éditions Ernest Leroux, Paris, 1899, p.17.

[117] Ibidem, *Le Tombeau d'Osiris*, pp.18 et 19.

[118] The Director of Research of the CNRS, Sydney H. Aufrère, who wrote the introduction to the reprint of the work *Description de l'Égypte*, published under the orders of Napoleon Bonaparte, published in 1997, indicates the contrary. Indeed, on page 19, he indicates that "*within the visible monuments appeared the Osireion*", whereas the underground sanctuary of Osiris is not present on the map above.

[119] Auguste Mariette, *Abydos, description des fouilles exécutées sur l'emplacement de cette ville*, tome premier, Librairie A. Franck, Paris, 1869, p. 7.

[120] *Aventures et découvertes des grands égyptologues*, collectif, éditions Atlas, 2008.

[121] Auguste Mariette, *Abydos, description des fouilles exécutées sur l'emplacement de cette ville*, tome premier, Librairie A. Franck, Paris, 1869.

[122] Ibidem, Auguste Mariette, *Abydos, description des fouilles*, tome premier, p.32.

[123] This scene indicates the Atlantean origin of Osiris and the other deities of his clan. It conforms to Edfu inscriptions.

[124] Gilles Lambert, *Auguste Mariette - l'Égypte ancienne sauvée des sables*, éditions JC Lattès,

1997, pp. 238-239.

[125] Auguste Mariette, *Catalogue général des Monuments d'Abydos découverts pendant les fouilles de cette ville*, Imprimerie Nationale, Paris, 1880, p. 6.

[126] Émile Amélineau, *Abydos dans les temps anciens et les temps modernes*, Le Tour du Monde (journal des voyages et des voyageurs), Librairie hachette et Cie, Paris, 1905.

[127] This charge will remain with French Egyptologists until 1952, when the Egyptians managed their own heritage.

[128] The graves of Umm el-Qaab were recycled and refurbished in pharaonic times

[129] Émile Amélineau, *les nouvelles fouilles d'Abydos, 1895-1896* (volume 1), éditions de l'imprimerie A. Burdin, Angers, 1896, pp. 15-16.

[130] Jacques de Morgan, *Recherches sur les origines de l'Égypte – ethnographie préhistorique et tombeau royal de Negadah*, éditions Ernest Leroux, Paris, 1897, p. 149.

[131] Béatrix Midant-Reynes, *Aux origines de l'Égypte*, éditions Fayard, 2003, p. 227.

[132] Émile Amélineau, *les nouvelles fouilles* d'Abydos, 1897-1898 (volume 3), éditions Ernest Leroux, Paris, 1904, pp. 141-145.

[133] Émile Amélineau, *Le Tombeau d'Osiris*, op. cit., p. 114.

[134] Yaël Nazé, *L'astronomie des Anciens*, éditions Belin, Paris, 2009, p. 72.

[135] Émile Amélineau, *Le Tombeau d'Osiris*, op. cit., p. 56.

[136] Pascale Ballet, sujet dans le *Dictionnaire critique des historiens de l'art actifs en France de la Révolution à la Première Guerre mondiale*, dirigé par Philippe Sénéchal, Claire Barbillon, site web de l'INHA, Paris, 2009 : http://www.inha.fr/spip.php?article2170

[137] Pascale Ballet, (INHA), op. cit.

[138] Émile Amélineau, *les nouvelles fouilles d'Abydos, 1896-1897* (volume 2), éditions Ernest Leroux, Paris, 1902, p. 2.

[139] Jean-Claude Goyon, *Loret Victor*, sujet dans le *Dictionnaire critique des historiens de l'art actifs en France de la Révolution à la Première Guerre mondiale*, dirigé par Philippe Sénéchal, Claire Barbillon, site web de l'INHA, Paris, 2009 : http://www.inha.fr/spip.php?article2422

[140] Jean-Claude Goyon, *Un événement méconnu : Victor Loret et la seconde cachette royale*, in Cercle Lyonnais d'égyptologie - Victor Loret, bulletin n°3, Lyon, 1989.

[141] Jacques de Morgan, *Recherches sur les origines de l'Égypte*, éditions Ernest Leroux, Paris, 1897, pp. 6 et 54.

[142] *Égypte - terre éternelle des pharaons - 5000 ans d'histoire*, collectif, éditions Nov'édit / Atlas, 2001, p. 39.

[143] Émile Amélineau, *les nouvelles fouilles d'Abydos, 1897-1898* (volume 3), éditions Ernest Leroux, Paris, 1904, pp. 1-2.

[144] Émile Amélineau, *les nouvelles fouilles d'Abydos, 1896-1897* (volume 2), éditions Ernest Leroux, Paris, 1902, p. 8.

[145] *Égypte - terre éternelle des pharaons - 5000 ans d'histoire*, op. cit., p. 39.

[146] Margaret A. Murray, *The Osireion at Abydos*, Egyptian Research Account (ninth Year), Bernard Quaritch, 15 Piccadilly, W, London, 1904.

[147] *Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres*, 58e année, N °5, 1914

[148] Edouard Naville in *Archives suisses d'anthropologie générale, N° 1 et 2*, éditions Albert Kundig, Genève, 1914-1915.

[149] Edouard Naville in *Archives suisses d'anthropologie générale*, 1914-1915, op. cit.

[150] *Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres*, 58e année, N° 5, juillet 1914. pp. 497-499.

[151] We will see at the end of the book that this knowledge was probably preserved secretly by some initiates and priests.

[152] As a reminder, this excavation campaign at the Abydos site took place between 1899 and 1903. Sir William Flinders Petrie made a last excavation campaign in Abydos between 1921-22.

[153] As mentioned above, it is Ramses II, son of Sethy, who finished the temple after the death of his father and who also decorated it for the most part.

[154] Extractt from Bremner-Rhind papyrus (BM n° 10188) in *Textes Sacrés et textes profanes de l'ancienne Égypte, vol. 2*, éditions Gallimard / Unesco, 1987.

[155] Henri Frankfort, *The Cenotaph o f Seti 1 at Abydos, vol. 1 & 2*, published by The Offices of the Egypt Exploration Society, USA, 1933, pp. 4-5.

[156] What has still not been done to date.

[157] Henri Frankfort, *The Cenotaph o f Seti 1 at Abydos, vol. 1 & 2*, op. cit., pp. 6-7.

[158] *Égypte - terre éternelle des pharaons - 5000 ans d'histoire*, op. cit., p. 360.

[159] *La Royauté et les Dieux*, éditions Payot, Paris, 1951. Already cited in this study.

[160] Sometimes written ZU-AB in Sumerian. In the CBS texts that I translated for my Eden study. This word is clearly written in the form AB-ZU. These Sumerian texts are among the oldest in the world found to date.

[161] James George Frazer, *Atys et Osiris*, Librairie Paul Geuthner, 1926, p. 111.

[162] Albert Slosman, *l'Astronomie selon les Egyptiens*, éditions Robert Laffont, publication post mortem, 1983, p. 42.

[163] See also *The Virgin's Testament*.

[164] Jonathan Cott, *In Search for Omm Sety*, Doubleday Press, 1987.

[165] Ibidem

[166] Ibidem

[167] Jonathan Cott, op. cit. Let us note here an element acquired by any Egyptologist: the Egyptian clergy was clearly more powerful than the king!

[168] Jonathan Cott, op. cit.

[169] Jonathan Cott, op. cit.

[170] Hanny el Zeini et Catherine Dees, *Omm Sety's Egypt - A Story of Ancient Mysteries, Secret Lives and the Lost History of the Pharaohs*, St Lynns Press, 2007.

[171] Hanny el Zeini et Catherine Dees, op. cit.

[172] Ibidem

[173] Jonathan Cott, op. cit.

[174] Hanny el Zeini et Catherine Dees, op. cit.

[175] Hanny el Zeini et Catherine Dees, op. cit.

[176] Ibidem

[177] Omm Sety and El Zeini Hanny, *Abydos : Holy City of Ancient Egypt*, LL Compagny, 1981.

[178] Hanny el Zeini et Catherine Dees, op. cit.

[179] Jonathan Cott, *In Search for Omm Sety*, Doubleday Press, 1987.

[180] Jonathan Cott, op. cit.

[181] Jonathan Cott, op. cit.

[182] Ibidem

[183] Jonathan Cott, op. cit.

[184] Jacob Bhöme, *L'origine, l'essence, l'être, la nature et la propriété de l'âme*, (1682), Migneret, Paris, 1807.

[185] René Allendy, *Le symbolisme des nombres*, (1948) éditions Traditionnelles, Paris, 1983.

[186] A 15th will be added in 1958 in Lourdes to integrate the Marian cult.

[187] Albert Soued, *Les symboles dans la Bible*, éditions J. Granger, 1992.

[188] Albert Soued, *Les symboles dans la Bible*, éditions J. Granger, 1992.

[189] René Allendy, *Le symbolisme des nombres*, (1948) éditions Traditionnelles, Paris, 1983.

[190] Hanny el Zeini et Catherine Dees, op. cit., p. 17.

[191] On this subject, see the author's interview taken from the magazine *Les Grands Mystères de l'Histoire*, HS, n°10, December 2009, available on the site www.antonparks.net.

[192] A copy can be found there today, the original can be seen in the Louvre Museum.

[193] Yaël Nazé, *L'astronomie des Anciens*, éditions Belin, Paris, 2009, p. 72.

[194] Dr A.S. von Bomhard, *Le calendrier égyptien - une œuvre d'éternité*, éditions Periplus, Londres, 1999, p. 26.

[195] As in astrology

[196] *Égypte - terre éternelle des pharaons - 5000 ans d'histoire*, collectif, éditions Nov'édit / Atlas, 2001, pp. 316-317.

[197] http://kemet.bleublog.lematin.ch/archive/2007/01/05/ramose.html

[198] *Égypte - terre éternelle des pharaons - 5000 ans d'histoire*, op. cit., p. 285.

[199] See Joseph Davidovits, *La Bible avait raison*, éditons Jean-Cyrille Godefroy, 2005.

[200] John Hayes Fischer, *La cité Perdue d'Akhenaton*, documentaire ARTE, Royaume Uni, 2007.

[201] *Égypte - terre éternelle des pharaons - 5000 ans d'histoire*, ibidem.

[202] For more on this, see the various books by author Roger Sabbah.

[203] *Zohar tome III* – Vayéchev 16:184a, collection "les dix paroles", éditions Verdier 1991, p.127.

[204] We did not find any archaeological evidence of bloody repression at that time, except for the malnutrition of the people of Amarna discovered in 2007.

[205] Reminder: symbol of the followers of Osiris of which Abydos is the main stronghold.

[206] Maurice Stern, *Midrachim de nos sages, Deutéronome tome II, Chemoth Rabbah*, Stern,

ISBN : 041038, London, 1997, p. 184.

[207] Translated into Cabinet in the text or Arown (sarcophagus, ark, chest) identified with Malkhut, the 10th Sephira of Kabbalah and also with the Chekhina ("the spirit of god"). This word is translated into Egyptian, it gives Mal-Khut "the Tree of Power". In 2010, in the Egyptian tree of Sephiroth, I associated this tree of power with the goddess Nut, mother of Osiris, one of whose roles is to protect the dead, which is why Nut is found in many Egyptian sarcophagi. The Chekhina is also called "the Presence" and represents the feminine pole.

[208] *Zohar tome II* - Zohar Hadach, collection "les dix paroles", éditions Verdier 1984, p. 491.

[209] *Le Zohar tome II* - Zohar Hadach, op. cit., p. 492.

[210] *Le Zohar tome II* - Zohar Hadach, op. cit., p. 490. I explain in several books the role of Enki-Osiris and his quality of dispenser. Under the name of Enki he first ensured the distribution of the divine tithe, and then the distribution of divine knowledge to mankind.

[211] *Aggadoth du Talmud de Babylone*, collection "les dix paroles", éditions Verdier, 1982, pp. 764-765.

[212] Geneviève Sée, *Grandes villes de l'Egypte antique*, éditions Serg, 1974, pp. 261 à 266.

[213] Sabbaoth, translated as "armies" in the text. The Zohar note specifies that they are "organizations" or "arrangements", I will also add "functions" and "powers". This last term is the translation used by the great Italian Kabbalist Menahem ben Benjamin Recanati (1250-1310) when commenting on the bones of Joseph in the Zohar (Comm. Pent., 75r), which is why I use this definition instead of the word "armies".

[214] *Zohar tome I* – Berechit I, collection "les dix paroles", éditions Verdier 1981, p. 123.

[215] http://sciencesetavenir.nouvelobs.com/nature-environnement/20050913.OBS9086/les-cristaux-un-filon-d-adn-dans-les-os-fossiles.html

[216] This statue features magical texts intended to ward off the venom of all evil animals and save man from the dangers of this earth. On this subject, see Eva Jelinkova-Reymond, The inscriptions of the healing statue of Djed-Her-the-Savior, Cairo, IFAO, 1956.

[217] http://www.utc.fr/~tthomass/Themes/Unites/index.html

[218] http://fr.wikipedia.org/wiki/Modification_du_temps

[219] http://www.futura-sciences.com/fr/news/t/recherche/d/haarp-une-micro-aurore-boreale-artificielle_5493/

[220] See Christian de Biasi, *Futur Antérieur*, éditions La Pensée Universelle, 1990.

[221] Magazine Morphéus n°26 – 2008. Article réalisé par G. Pécoul et F. Morin d'après le livre de Christian de Biasi, *Futur Antérieur*, Éditions la Pensée Universelle, 1990, chapitres 1 à 5.

[222] Ibidem

[223] This present act adds an indisputable clue as to the delusional state of mind of the former vizier of the pharaoh. These projects and his "magical powers" got the better of him ...

[224] http://www.generation-nt.com/hitachi-stockage-donnees-quartz-actualite-1630072.html